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OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

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PRICE IN U. S. 2c PER COPY

Volume XV — HUNTINGTON, INDIANA, APRIL 18, 1926 — Number 1

What is the Meaning of This Service? (Exodus 12-26)

THE CHURCH COLORS

"HERE, I say Father Didacus, "is our best set of vestments, which we use on the great festivals like Christmas and Easter. You see they are woven of gold cloth, and I may tell you that gold is used in place of other colors certain occasions as being more and splendid, and so expressing and that offering of our worldly which the Bible tells us we ld make for the worship of God." have often wondered," admitted Inquirer, "why such costly things uld be required for your services." Nothing is too good for the se of God," said the Priest, with gentle smile. "It is for the honor His worship that we offer our best, the spirit of that Old Testament aracter who said that he would not r to God that which cost him thing. (2 ki. 24,24) But the color for st of the feast days of the Church white, the color of joy, of innoce and purity. It is used on all sts of Our Lord, and of His Moth- Mary also, on days when we com- morate Saints who were not Mar- rs. Red, the color of fire and of od, is used on the feast of the ly Ghost, Pentecost, and on feasts Martyr saints. Green, the peace- color of nature, is used on ordin- Sundays, typifying, as someone so well said, the green years of rimage. During Advent and Lent, en we do penance in sorrow for our s, violet or purple is the color which resses our feelings best, and black, course, for funerals and Masses the Dead."

"But at Benediction yesterday," said the Inquirer, "you wore white, although at Mass in the morning the color was purple."

"White is always the color for Benediction," said the Priest, "unless that service immediately follows Mass or Vespers celebrated in another color. And often the color for the evening service is different from that used in the morning of the same day, because our festivals (like those of the Old Testament) begin at sunset of the day previous. You are familiar with this anticipation of a holiday, from the observance of Christmas Eve, Midsummer night's Eve, and the like. Also some feasts are kept for a whole week, and certain seasons, like Advent and Lent, use one color for several weeks at a time. But you were speaking of Benediction and Vespers. For those services the Priest wears a large garment, called a cope. It is a robe of great dignity and beauty, and its purpose is to add solemnity to the occasion, tho it has no definite and recognized symbolism."

"And that funny hat you wear in Church?" asked the Inquirer with something like a blush.

"Oh, the biretta" laughed Father Didacus. "It is a bit odd, isn't it. A sort of relic of the past, too, for you know in the old days nearly every trade and profession had its distinctive headgear. I'm afraid that outside the Army and Navy, we priests are the only ones left to keep up the old custom. 'Oh! there's the carpenter's square paper cap, and the chef's frilled white cap, and the green caps of the college freshmen!"

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Let Us Renew Our Allegiance to Christ the King

NEVER was a message more timely than the Encyclical letter which, on the 11th of December, 1925, Pope Pius XI addressed to the Bishops of the Christian world on the subject of Christ, the King. And how unfortunate it was that the secular ss should have given its readers owledge of this Encyclical Letter a garbled form. It seems to us t the Roman correspondents of the tropolitan dailies should have hesi d before venturing with such in nt haste to interpret a document ich is deserving of the most pro- nd study and the most careful con- eration. To understand the doc- ne of the Kingdom, as set forth the Holy Scriptures, upon which whole Encyclical letter is based, uires more than a surface ac- intance with the meaning of rds according to Webster's Unridged Dictionary. It requires pa- nt, sympathetic study, and the abil- to discriminate between the larger smaller implications of the term, ingdom of Christ."

Our Lord, during His personal min- y, taught, both in parables and plain didactic statements, that God s about to introduce a Kingdom ong men. But He did not always the term, "Kingdom of Heaven," precisely the same sense. In some es the term refers to the always rcised Divine jurisdiction over all atures. In others, the term applies the Church and is limited to the y of the baptized who, under one ator, receive the same sacraments. rther, by the Kingdom is some- es meant the state of the blessed after the Judgment, in Heaven, both after the particular judgment of each separately and the final assizes at the end of the world.

The Encyclical Letter of Pope Pius XI is not a political document. There is nothing taught therein which is not taught from every Christian pulpit in the land, with the exception, possibly, of a few whose occupants have never understood the universal nature of Christianity. If the Pope has declared against Laicism—the subordination of the Church to the State—so also has the Presbyterian denomination throughout its whole history, especially as against the repeated attempts of the English Government to establish uniformity in Scotland. Every Christian, throughout the length and breadth of the land, acknowledges that Jesus Christ is a King, and that to Him the obedience of all men rightfully belongs. There is not the slightest indication that Pope Pius XI wishes to force the Catholic system upon the human race. He explains that men enter into the Kingdom of Christ (the Church) through the door of baptism. He expressly reserved those, who refuse to enter the Kingdom of Christ and persist in a career of opposition to the reign of Christ, to the Last Judgment.

The Pope re-emphasizes his statement, made in a former Encyclical letter, that the peace of Christ is to be found only in the Kingdom of Christ. Jesus Christ is the lawful ruler of all men, not because of His display of physical power or compulsion, not because of arrangement or expediency, but for the all-sufficient reason that

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Conversion Story--A Bypath Into The Great Roadway

By Ellen Gates Starr.

This is the second and concluding part of "A Bypath into the Great Roadway," the first instalment of which was finished in the March 21, 1926, number. It contains excerpts from letters written by Miss Starr on the subject of her conversion. Unfortunately we are prevented by lack of space from printing the letters in full. But even these extracts will enable the reader to follow intimately the progress of the questing soul to its journey's end, and to note the helps and hindrances met along the way. One may well say of this article, as Miss Starr herself has said of Ronald Knox's **Spiritual Aeneid**: "One can read it through like a romance, and more romantic quest than that of a soul in search of religious truth?" Miss Starr's article is not only a fascinating personal record, but also a very noteworthy contribution to the psychology of conversion.—The Editor.

(Continued)

January 4, 1920.

have really done my best to get e reasons pro and con set down. you advised, for the sake of clarig them. And it does help a lit- in this way, that you see how ial some of your **contra** "reasons" as soon as you have written them. set down the unworthy as well those which seem to me good and d ones. Some practically disap- in the stating. The other sug- ion, of its being "of interest after- ds," doesn't appeal to me. It is t impossible to do, except around fringes. When it comes to the rtant consideration, it seems al- indecent to go about it in that -blooded way. I staved off, as as I could, formulating my real rance even to myself, because of fear of deepening it by recognition expression, as long as there seem- be any chance of returning. And ourse I have done so. It would ome kind of miracle (I obviously the word in the loose sense of thing impossible or next to im- ible) now, that would reopen the behind. But apparently a mira- also required for opening the in front. God knows which one going to perform.

REASONS PRO AND CON.

Contra.

I. Inertia. Tendency to remain, if possible, where one is, without disturbing the sense of stability. (Note on re-reading January, 1920: The sense of stability already profoundly disturbed).

II. Difficulties remaining in the profession of faith. "Everything defined by the sacred canons and particularly by the Council of Trent and delivered, defined, etc., by the General Council of the Vatican, especially concerning the primacy of the Roman pontiff and his infallible teaching authority." I have not read the decisions of the Council of Trent. And a very substantial difficulty exists, for me, in subscribing to a statement of the contents of which I know nothing.

III. A full, unwavering, and wholehearted conviction as to the authority of the Church on all points of faith would alone cover these and all other difficulties; and this has not yet been given me. I am praying for it. It is obvious to me that I shall never become a Catholic by trying to thresh out the faith point by point. Even if one could be received with mental reservations, there would seem to be no use in moving unless one could

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INFORMATION CONCERNING CATHOLIC RELIGIOUS ORDERS.

[In this column we are running a series of 400 word articles on the different religious orders and congregations of men and women. Every article is written by a member of the religious community discussed.]

SISTERS OF CHARITY OF THE BLESSED VIRGIN MARY
DUBUQUE, IOWA

THE Sisters of Charity of the Blessed Virgin Mary are a religious Congregation bound by perpetual Vows. For its activities in the interests of God and the propagation of the Faith, the Congregation has been blessed and approved by the Supreme Pontiffs Pius IX and Leo XIII, and on July 23, 1914, it received definite and solemn approval from His Holiness, Pius X.

From its cradle in North Ann street, Dublin, in 1831, the little society was called across the ocean to Philadelphia. Here its membership increased, and after more complete organization under the direction of the Very Reverend T. J. Donaghoe, it answered the invitation of the saintly Bishop Loras and was transferred to Dubuque, Iowa, where the Mother House, Mount Carmel Convent, is located.

Religious Orders in the Church are not selfish bodies concerned only with their own temporal and spiritual welfare. From the very beginning of Christianity, religious communities have at all times set for their goal some noble life-work. The Sisters of Charity of the Blessed Virgin Mary devote themselves to the Christian education of youth, and their work is a true apostolate. In connection with the actual teaching, there is a variety of employments furnishing occupation for those to whom teaching has no attraction. There is employment for all in the Master's service. The various duties are distributed according to the fitness and aptitude of the Sisters, and the needs of the Community, for in the service of God everything is ennobled when done in a spirit of Faith. All the members rank as one family, wearing the same garb, with no distinction of choir and lay members.

Gathered together by the common aim of personal perfection, and united by the bond of religious charity, the Sisters cherish the model which their Foundress placed before her daughters, namely, the Holy Family in their home life at Nazareth. The Constitutions and Rules breathe the spirit of humility, simplicity and charity, which are the characteristic virtues of the Sisters. Admission to this Congregation is readily granted to all those who present evident signs of a religious vocation, who show unmistakably that they are resolved to devote themselves to God by love and earnest service, and who feel sure that God has called them to seek and to find Him in this place more certainly than in the world.

In offering themselves to the Congregation, applicants state their age, their educational attainments, and certain other details enumerated in the questionnaire. Health is an important factor, as weakness of physical health would prevent regular attendance at all the exercises of the Community. The few material requirements of dowry and outfit may be learned on application.

The time of probation lasts six months; the candidate is then, if found worthy, clothed with the religious habit, and her Novitiate of two years begins. She is instructed in the duties and obligations of the religious life, the genuineness of her vocation is tried, and her fitness for the life is tested. The course of training is intensive, the young Sister being thoroughly prepared for her work. Earnest effort is made to develop her gifts or powers either in study or in the practice of the arts and crafts. Having completed her Novitiate, the Novice is permitted to make temporary Vows for a brief period, after which time she may be admitted to the profession of Perpetual Vows.

The life of the Sisterhood is well ordered and is simple, without demanding any great austerity. Though separated from the world by their holy Vows, the Sisters are permitted to have such intercourse and correspondence with externs as may be justified by necessity and by the promptings of courtesy and charity, for while the primary end for which God has deigned to call and bring together the Sisters of Charity of the Blessed Virgin Mary is the glory of God and their own perfection, their secondary end is the salvation of the neighbor.

Application for admission or for information of any kind will receive prompt attention; these may be addressed to the Mother General, Mount Carmel Convent, Dubuque, Iowa.

DIVORCE AND THE BIBLE.

Proof That Protestants Do Not Interpret the Scriptures Properly.

(Concluded)

Proof That Protestants Do Not Interpret the Scriptures Properly

If in his epistle to the Corinthians St. Paul makes no mention of the exception to which Protestants lay claim, perhaps he will mention it in his epistle to the Romans. So we turn to this epistle and examine the passage where he speaks of the firmness of the marriage bond. What do we find? That death alone can dissolve that bond. "For the woman that hath a husband, whilst her husband liveth is bound to the law but if her husband be dead, she is loosed from the law of her husband. Therefore, whilst her husband liveth she shall be called an adulteress, if she be with another man: but if her husband be dead she is delivered from the law of her husband." (Rom. vii., 2, 3.).

On two different occasions then St. Paul speaks of the firmness of the marriage bond. On neither occasion does he hint at any cause capable of dissolving it, other than death itself. To say that the Apostle is inaccurate or misleading in both these passages is something that has to be proved to evidence before it can be accepted.

Let us now come to the testimony of St. Paul's disciple, St. Luke; or rather to the testimony of Christ Himself as recorded by this evangelist. "Every one that putteth away his wife and marrieth another committeth adultery; and he that marrieth her that is put away from her husband committeth adultery." (Luke xvi., 18.) On what precise occasion these words were spoken by our Divine Lord it is hard to tell from the manner in which they are introduced by St. Luke. But they are clear enough to show us that St. Paul was exact when he laid down an absolute law against divorce. We now have our Lord's own words. A man cannot put away his wife and marry another without committing adultery. If we make an exception for the man, we must also make one for the woman whom he puts away.

If he is relieved from the bond, so is she. But our Lord immediately adds: "He that marrieth her that is put away from her husband committeth adultery." Therefore, there is no exception. The Lord says: "Every one that putteth away his wife," etc. To admit an exception is to correct His word and say: "Not everyone," etc. Nor can we suspect that St. Luke passed lightly over the exception made for adultery, imagining that his readers would learn of its existence from some other source. St. Luke was a physician and a man of the world, and so important an exception in a law affecting the lives of millions of human beings would never have been passed over by the saint as a matter of light moment. Never would he have recorded an absolute and universal law in so grave a matter unless such had been the law enacted by his Master.

Passing from the testimony of St. Paul and St. Luke to that of St. Mark, we find the same law again stated—and in two different places—without any exception or limitation. St. Mark tells us how the Pharisees came to Christ and questioned Him as to whether it was lawful for a man to put away his wife. Our Lord gave them clearly to understand that the Mosaic law in this matter was going to be abrogated and that marriage was to be restored to its primeval state. Then, summing up his whole discourse, he said: "What therefore God hath joined together, let no man put asunder." (Mark x., 9). This legislation seemed hard to the disciples, and St. Mark tells us that "in the house again the disciples asked Him concerning the same thing." Now here is an occasion where we must ex-

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LITTLE GLEANINGS FROM HERE AND THERE

Contrasts Non-Catholics Today With Catholic Church in So-Called Dark Ages.

(Quoted from Rev. Minot J. Savage, Unitarian)

"It is a byword that the strength of the churches is in the women and the children, and no longer in the men. It is well known that business or social reasons, a love for fine music or vigorous oratory, have more to do with the attendance of the men who do go than any conviction that the churches represent the supreme truth or stand for the supreme needs of strong men.

"All sorts of devices are resorted to to get people to church; and neither the average minister nor the average parishioner has any real belief that it is at all necessary to his soul's 'salvation.'

"In those days that are called the 'Ages of Faith' there was no trouble in getting people to go to church. For the Church held in its hands, not only the keys of the kingdom of heaven, but also, and as well, the conditions of all earthly welfare, prosperity, and happiness. It matched the world's finest intellect. It matched the world's grandest conscience. It matched the world's warmest heart. It matched the world's noblest aspiration. It held out the world's most inspiring hope. It could say, 'Come unto me, and I will show you the path of life.' But now how is it? The newspaper, science, art, literature,—these are all outside the Church, and are disputing with her for supremacy."

* * *

Men, who are accustomed to approach subjects with unbiased minds and who are accustomed to studying vital problems, are amazed at the existence and the widespread inroads of intolerance. Dr. Livingston Farrand, President of Cornell University, says: "The present outcropping of intolerance in this country is almost incomprehensible. It is not only contrary to American and democratic principles, but the ultimate success of democracy in any country is involved with it."

After commenting upon the fact that intolerance drove the Puritans to this country, Doctor Farrand says: "Now after some centuries we find a not unexampled, but I believe, particularly widespread series of expressions of intolerance."

This learned educator goes on to mention the various evidences of intolerance. He mentions the recent amendments and proposed amendments, the hooded order. About the legislation of the Oregon School Law, he says: "A little dramatic but no less pernicious expression is represented by such legislation as the Oregon School Law, which endeavors to determine a school the child must attend. This law is but a single instance of legislative interference in matters that are private and should be left to private determination."

The ability to think correctly and calmly is a great antidote to the germ of prejudice.

* * *

According to the statement of St. Margaret's Conference of the St. Vincent de Paul Society, St. Louis, Mo., the amount of $2,010.34 was received from the sale of OUR SUNDAY VISITOR during the Conference's fiscal year. The receipts from the sale of OUR SUNDAY VISITOR exceed one-half the total receipts. The wide-awake Council has discovered an excellent means of carrying-on the Christ-like work of the St. Vincent de Paul Society. Would that it had more imitators.

* * *

One of the relics of the barbarism suggestive of Henry VIII and Cromwell is about to meet with the fate of the anti-Christian laws of the pagan emperors. In the time of Henry, Catholic priests were forbidden to be seen officiating, in their robes, outside of church. Furthermore they were forbidden to officiate in a building that had a steeple or a bell. The latest attempt to repeal these old penal laws was made when D. Herbert, a member

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Why Catholic Church Should Minister to the Farmer

LAST week we asked the question: Why does the American farmer need the Catholic Church? And we answered that it was only in the strong social cohesion of the Catholic Church that the rural community could be bound together and its social elements integrated into a living organism. Let us turn now to the question, Why does the Catholic Church need especially to minister to the farmer? One soul is as important as another and it would seem to be economy of effort to devote our efforts chiefly to the cities where it is easier to reach large groups of people and leave the sparsely settled districts without care until we had thoroughly evangelized the cities. There is a specious reasonableness about this view as being only an application to religious endeavor of the principle of diminishing return. There are, however, many objections to it. We shall here confine ourselves to the fundamental fallacy.

There are two ways in which the Church increases its membership; namely, by conversions and by births in Catholic families. Of these two in any settled modern community the latter is overwhelmingly the more prolific source of baptisms. One need not pause here to emphasize the importance of strengthening our missionary efforts to bring non-Catholics into the fold. The fact remains that the Catholic home is the great nursery of faith. Religion is engaged in the work of character-forming and childhood is the period of character formation. The stronghold of childhood must then be the citadel of the Church's hope. This would seem to be a point so insistently proclaimed by the Catholic Church in America with its parish schools that further discussion of it would simply be to labor the obvious.

But not so. There is one phase of the subject which is so far from being obvious that it is not yet generally apprehended even by religious leaders. And to call attention to it is to answer the question: Why the Catholic Church should urgently concern itself with the farmer! It is simply this. The farm in the United States is the stronghold of childhood. It is there that religious influence must be set at work if childhood is to be served. The overwhelming importance of the rural districts in this regard could be seen from the report of the 1910 census from which I quoted in presenting the matter to the Catholic Educational Convention in New York in 1916. From that census it appeared that while fifty-three per cent of the population of the United States in 1910 was classified as rural, nevertheless fifty-eight per cent of the school attendance was from rural districts.

But it was only when the 1920 census report appeared in 1921 that we were put in a position fully to apprehend the facts. These facts I presented in an article in America (March 25, 1922) from which I quote the following summary: "Speaking in terms of total population, although considerably more than one-half of the total population of the United States lives in cities (1920), still there are in the rural districts 2,500,000 more children under ten years of age than in the cities, . . . so from the standpoint of natural increase of pop-

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Conflict Between the Forces of Christianity and Paganism

BY THE REV. JOHN M. RYAN, Ph. D., C. S. C., NOTRE DAME, IND.

NERO, EMPEROR.

THE Emperor Nero was a son of Caius Domitius, a member of one of the most illustrious families of Rome, and of Agrippina, daughter of the famous Germanicus. By the will of Tiberius, Agrippina married Aenobarus, by whom she had a son. Upon his death her brother Caligula banished her from court on account of her impure life. Claudius recalled her and she married Possienius, whom she slew shortly after for his money. She was a woman without shame, honor or pity. Although twice married, she succeeded in inducing her uncle Claudius to marry her and at once she married her son to Octavia, the daughter of Claudius, forcing Octavia's intended husband to suicide. This accomplished, she disgraced the reign of Claudius by her life of shame and debauchery, finally ending Claudius by poison and putting her son Nero upon the throng.

Nero's Good Traits.

Nero was possessed of many good traits. He was liberal even to extravagance, wanting neither the ability to learn nor intellect, but he was too much given to trifling and pleasure to be successful in any undertaking. He was more concerned about sculpture and painting, in the making of statues, singing and chariot driving than he was about the affairs of state. Seneca, his tutor, wrote his addresses, even as emperor. In youth he acquired all the rudiments of the then known knowledge, but his mother deterred him from philosophy as useless for a ruler, and Seneca, from the ancient writers, in order to attach him to the new school of rhetoric of which he (Seneca) was the leading spirit. Nero spent much time writing poetry, for which he seemed to have some talent. In personal appearance, he was ordinary and Suetonius says he was very near-sighted. His life showed that he was a monster of cruelty and lust, spending the greater part of his life in debauchery, never concerning himself about the empire. It was his inordinate love of pleasure that marked his career and kept far from him all men of serious minds, while around him gathered a band of young reprobates, as licked as himself. For five years after his succession, the reign of Nero was flawless and a model. During this time Agrippina was his adviser and counsellor and really ruled in his place. Agrippina, however, could not live without blood and she began to slay the friends of Claudius and the relatives of Octavia's former suitor. Seneca and Burrhus, the prime ministers stopped this game and thus gained her hatred. Nero, henceforth, was between two factions, luxury and vice coming from his mother's party, and the upright rigor of old Rome from the other side.

The Two Factions.

Seneca and Burrhus restrained Nero's strong inclination for pleasure and luxury. They strove to lead him to virtue or at least to keep his lust within bounds, but he was soon beyond control. The young reprobates gathered by his mother told him he

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Catholic Makers of America

By SCANNELL O'NEILL

Author of "Converts to Rome in America" etc. Co-Editor of "Some Roads to Rome in America".

(ALL RIGHTS RESERVED)

("I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of our Revolution and the establishment of our Government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed." From President Washington's reply to the Address of the American Catholics, March 12, 1790.)

This list has been compiled in the hope that it will be welcomed by editors, lecturers, etc., who wish to have, in brief and convenient form, information concerning those Catholics who have contributed to the formation, growth and defence of our beloved country. While not claiming to have swept the field clean, the compiler nevertheless feels certain that the statistics herein set down will serve their purpose until such time as a fuller roster of notables shall have been mustered.

(Continued)

MEMBERS OF CONGRESS

Timothy Thomas Ansberry (-) Ohio. Dem. 1907-13.
Aedanus Burke (1743-1802) S. C. Member of First Congress, 1789-91.
Richard Brent(died 1814) Va. 1795-99 and 1801-03. U. S. S.
William Leigh Brent (1774-1848) La. Whig. 1823-29.
William Harrison Bissell (1811-69) Ill. Dem. 1851-55.
Alexander Boarman (1839-) La. Liberal. 1872-73.
Pierre E. Bossier, La. Calhoun Dem. 1843-44. Buried from National Capitol, two priests officiating.
Bradley Barlow (1814-) Vt. Nat. Rep. 1879-81.
John Strode Barbour (1820-92) Va. 1881-87. U. S. S.
John Edward Bouligny (1824-64) La. National Amer. 1859-61. Only member from La. to retain seat after secession of State.
Col. James Dennis Brady (1843-90) Va. Rep 1885-90.
Lawrence O'Brien Branch (1820-62) N. C. 1855-61.
Joseph Davis Brodhead (1859-1920) Penn. Dem. 1907-09. Grand-nephew of Jefferson Davis.
Richard Brodhead (1811-63) Penna. Dem. 1843-49. U. S. S.
Robert Emmett Burke (1847-1901) Texas. Dem. 1899-1901.
James J. Butler (1862-) Mo. Dem. 1903-05.
James Francis Burke (1867-) Penna. Rep. 1905-11.
Robert F. Broussard (1864-1918) La. Dem. 1897-1911. U. S. S.
Robert G. Bremner (-) N. J. 1914- .
John J. Boylan. N. Y. Dem. 1923-25.
Vincent Morrison Brennan (1890-) Mich. Rep. 1921-23.
Case Broderick (1864-) La. Dem. 1897-99.
Phanor Breazeale (1858-) La. Dem. 1899-1905. 1908 member of Comm. to codify State Criminal laws and to prepare a Code.
Daniel Carroll (1730-1829) Maryland. Federalist. First Congress, 1789-90.

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A BRIEF SURVEY OF FT. WAYNE DIOCESE

FORT WAYNE DISTRICT

REV. MICHAEL A. CHAPMAN AT CATHEDRAL BEGINS SERIES OF LECTURES.

Capacity Congregation Hears Speaker on "Where We Agree With Our Non-Catholic Friends".

"If there is to be any mutual understanding between various religious groups it is necessary to stress those points wherein all agree. This can be done without surrendering any principle which is regarded as vital", said Rev. Michael A. Chapman, Sunday night in the first of his series of four lectures at the Cathedral of the Immaculate Conception, Fort Wayne. The speaker, greeted by a capacity congregation, was heard with close interest on the topic "Where We Agree With Our Non-Catholic Friends." In his second lecture April 18, he will explain "Where We Differ".

Father Chapman who has spent 10 years in the ministry of another denomination, explained that it was not his purpose in the course of lectures to say anything that would be offensive to those of other creeds. Both Catholics and non-Catholics were represented in the audience. Many of the latter attended all of the lectures given by Bishop Noll and are members of his inquiry class receiving instructions on Friday nights.

"Broad minded people" said Father Chapman, "can agree to disagree but we can only have real tolerance when we have mutual understanding, when no one group misrepresents the teachings of any other, and when all have respect for honest conviction. In order to differ intelligently from another form of religious teaching, you must know at least as much about it as you do about that to which you give your assent. So we begin with those things which all Christians profess to hold in common, those great eternal truths without which no one can really be called a religious man, to say nothing of being a Christian.

"It is usual to say, nowadays, that we all believe in one God. But conceptions differ as to the attributes of God, and differ so widely that, outside the Catholic Church, it would be hard to say that one denomination really worships the same God that the other does. For example, some believe in the Holy Trinity, while others hold a doctrine of strict monotheism like that of the old Jewish church. Then there are certain inescapable implications, which flow from the profession of belief in God. What about Jesus Christ? There are many who call themselves Christians, and yet, when pressed, would have to admit that they do not believe Christ to be God in any unique and special sense. The controvery of today in the non-Catholic world, centers around the interpretation of the words 'The Divinity of Christ' and these interpretations differ so widely that they could not all be applied to the same Person. The Catholic Church stands squarely on the belief that Christ is God, and this she has always taught and must always teach.

"It is difficult for the students of modern religion to say exactly what Protestantism teaches. We know what this denomination or that church teaches, but when we view Protestantism as a whole we are confronted with the fact that its various divisions do not agree among themselves. To some, the dogmatic rigidity of the Catholic Church is its chief strength. Even if the Catholic Church is wrong (which, of course, we do not admit) she is at least consistent. So this lecture, perhaps, should be titled 'Where our Non-Catholic Friends Agree With Us,' for as a matter of history, the Catholic Church was the first teacher of the Christian Faith, and whatever definite and primitive and ancient teaching other forms of Christianity may have, they derive directly from the Catholic Church.

"It might appear that we all agree on the subject of morality, that we all believe in the goodness of goodness and the wickedness of sin. But nowadays there is considerable confusion as to what is right and what is wrong. I decline to be drawn into the argument about Prohibition, but merely call attention to the fact that, among non-Catholics, there is a wide difference of opinion as to whether it is sinful to drink (even in moderation) or not. Certainly in the tremendously important matter of sex morality the splendid old Protestant tradition has broken down in practical favor of divorce. But the moral teaching of the Catholic Church is the same as it was 1900 years ago. It cannot change, because the moral law cannot change, no matter how conditions may shift."

FORT WAYNE CATHOLICS TO ATTEND CONGRESS

K. of C. and United Holy Name Society Unite Efforts to Arrange Transportation.

Fort Wayne.—Fort Wayne Council No. 451 Knights of Columbus at a meeting held recently gave special attention to attendance at the twenty-eighth international Eucharistic Congress to be held in Chicago June 20-24. Encouraging increased attendance from this city at the event and with a view toward promoting adequate transportation facilities, circulars have been issued by local Catholic societies. The Knights of Columbus will act with the United Holy Name society, branches of which are established in the nine local parishes. Our Lady of Victory Circle Daughters of Isabella has issued circulars to all members promoting attendance.

Thursday night at 8 o'clock at the K. of C. hall there will be held a business meeting which the officers of all Catholic societies in Fort Wayne, for both men and women, are invited to attend. An effort will be made to ascertain approximately the number of those who are going to Chicago for the event. If the number warrants it will be possible to make arrangements for special trains at reduced rates.

Rt. Rev. Bishop John F. Noll has taken an active interest in the plan for some time past and has urged Catholics of this city and throughout the diocese to send their names to the Chancery if they are going to the Congress stating if they wish reservations made for rooms, and over what road they plan to make the trip. The Diocesan representative of the Congress is the Very Rev. E. J. Dillon, Chancellor.

REV E. L. MONAHAN GIVES K. C. DINNER ADDRESS.

A post-Easter social function of prominence was given Wednesday night April 14 at the D. of I. home, Fort Wayne, by Anthony Wayne general assembly fourth degree, Knights of Columbus. John J. Disser presided as toastmaster and the principal address was given by Rev. E. Lawrence Monahan, pastor of St. John's church, Hartford City, and a native of Fort Wayne. The young priest is a speaker of ability and has been heard in Fort Wayne on several occasions.

ATTENDS SACREDOTAL GOLDEN JUBILEE OF UNCLE

Rev. Arnold J. Wilbert, first assistant at St. Peter's Church, Fort Wayne, left on Sunday for Fond du Lac., Wis., where on Thursday he assisted at the sacerdotal golden jubilee celebration of his uncle Rev. Adolph Wibbert. The jubiliarian is the retired pastor of St. Mary's church there. A number of the clergy of the Milwaukee diocese were guests of the venerable priest for his jubilee observance.

WEDDING ON TUESDAY TAKES PLACE AT ST. MARY'S.

A lovely wedding took place on Tuesday morning at St. Mary's church, Fort Wayne, when Miss Ruth Blackwell, daughter of Mr. and Mrs. T. E. Blackwell 2709 South Hanna street was united in marriage to Walter E. Berghoff, son of Mr. and Mrs. Gustave Berghoff, 1419 East Washington boulevard. Rev. George Hasser officiated and was celebrant of the Nuptial High Mass. Miss Leona Berghoff and Edward Berghoff sister and brother of the groom were the attendants. Robert Jauch and Norbert Berghoff served as ushers. The wedding breakfast was served at the Hotel Keenan. Out of town guests included Mr. and Mrs. Herman Berghoff of Chicago; Mr. and Mrs. Clem Jauch; Mr. and Mrs. Joseh Wedtendorf; Mr. and Mrs. Ben Ziehler; Mrs. Frank Jauch, and Mr. and Mrs. Hubert Blackwell, all of Dayton, Ohio.

D. OF I. WILL CELEBRATE THIRD ANNIVERSARY

In celebration of the Third anniversary of institution Our Lady of Victory circle Daughters of Isabella, Fort Wayne, will entertain its members and friends at St. Patrick's Lyceum Tuesday night April 20. A card party is being arranged at which bridge, pedro and bunco will be enjoyed. Dancing will also furnish entertainment, music for which will be provided by Speigle's orchestra.

LOGANSPORT DISTRICT

Rev. M. J. Aichinger, pastor of St. Joseph's church will attend the seventh centenary of the death of St. Francis of Assisi, which is to be observed at Mt. Calvary, Wis., on next Wednesday, April 21. Rt. Rev. John F. Noll, Bishop of the Fort Wayne diocese, will officiate. The Bishop and Father Aichinger are alumni of St. Lawrence's college. The Capuchin Fathers have charge of the college there and the students will give a cantata commemorative of the event.

The adult members of St. Joseph's church choir were tendered a banquet last Thursday evening in appreciation of the services they are rendering on behalf of the church.

Rev. Father Keller of St. Bridget's church has returned from Wilkes-Barre, Pa., where he officiated at the marriage of his sister, Elizabeth K. Keller, to Mr. John Frank, which took place on April 8th. Father Keller was assisted by his brothers, Rev. John C. Keller of St. Joseph's church and Rev. Otto Keller of St. Bavo's church in Mishawaka.

K. C. STATE CONVENTION

On May 23 and 24 the state convention of the Knights of Columbus will be held here. About two hundred delegates are expected to attend. Timothy Galvin, state deputy of Hammond is to be presiding officer. Mr. Galvin will be instrumental in having tional organization to be present. On one of the supreme officers of the na-Sunday, May 23, a large class will be initiated after which a banquet will be given in the evening.

League of War Mothers

The Gold Star Mothers met at the home of Mrs. Edward Walters on Fourteenth street last Friday afternoon. The session was well attended by the various members of Cass county.

Mrs. Edward Conroy of Smead street was hostess to the members of St. Margaret's court recently. About twenty-five members were present and favors were secured by the following: Mrs. Mary Biecker, Mrs. John Elpers, Mrs. Mary Dwyer and Mrs. Mayhew. The members were entertained last Thursday evening by Mrs. Mary Dwyer of East Broadway.

Sister Seraphia, Mother Superior of St. Bridget's school has been transferred to Humphrey, Neb., and Sister M. Aveline has succeeded her here as Mother Superior.

Hon. Frederick Landis, former local attorney, now of Great Neck, Long Island, N. Y., who is now engaged in literary work, gave a brilliant address at the banquet given recently by the members of the Rotary club in the Elk's Café. Mr. Landis comes from a distinguished family, who were among the pioneer residents of Logansport. He is to return here in the near future to give the Flag Day address for the Elk's lodge.

Priest Has Narrow Escape When Train Hits His Automobile

St. Louis, April 7.—Father Dennis J. Ryan, pastor of St. Joseph's church at Granite City, Ill., a few miles east of St. Louis, had a narrow escape from death on Sunday afternoon, when an automobile in which he was driving to the station to meet a party of Sisters who were to serve at St. Elizabeth's Hospital, was struck by a Wabash passenger train at Twentieth Street, Granite City. Father Ryan was taken to St. Elizabeth's Hospital, where he was treated for scalp wounds and bruises and was soon able to return to his home.

NOTICE TO OUR READERS

The following are the District Correspondents:

Ft. Wayne—Miss Helen May Irwin, Care of Journal Gazette, Fort Wayne, Ind.
South Bend—Miss Anna G. Huntington, Elkhart Truth, Elkhart, Ind.
Logansport—Miss Mary Hooley, 216½—4th St., Logansport, Ind.
Hammond—
Lafayette—Miss Marie McGrath, 1321 South St., Lafayette, Ind.
Muncie—Kathleen Meehan, 813 Charles St., Muncie, Ind.

We are grateful to these willing workers for the zeal and enthusiasm with which they have undertaken their difficult task. We ask all our readers to cooperate with them. We plan to devote as much space as possible each week to District News, and regret that the limits of our paper will not permit every parish to be represented each week, but we purpose to give every parish equal proportionate representation.

LAFAYETTE DISTRICT

Hatke-Steiner

Miss Mildred Hatke, daughter of Mr. and Mrs. Frank Hatke, of Rural Route E, and Frank L. Steiner, son of Mr. and Mrs. Joseph Steiner of Corydon, Ind., were united in marriage, Tuesday morning at St. Boniface's church. Nuptial High Mass was celebrated by the Rev. Florian Briede, O. F. M. The bride was attended by her sister, Miss Ida Hatke. Anthony Steiner, brother of the groom served as best man. Following the ceremony a wedding breakfast was served at the home of the bride's parents. Mr. and Mrs. Steiner will reside on a farm at Fowler, Ind.

Mahlke—Taylor

Mrs. Nellie Mahlke, daughter of Mrs. Lena Halsema and C. J. Taylor were quietly married, Tuesday evening at St. Lawrence rectory, Rev. Adalbert Ralfes, officiating. Mr. and Mrs. Jerry Deephouse were the attendants. After a motor trip through the south, Mr. and Mrs. Taylor will be at home at 204 Dehart street, West Lafayette.

Riehle—Corbert

At St. Boniface's church, 8:30 o'clock Wed. morning, occurred the wedding of Miss Loretta Rose Riehle, daughter of Mr. and Mrs. Charles Riehle and Stanley J. Corbett, son of Mr. and Mrs. Wm. Corbett. Nuptial High Mass was celebrated by Rev. Florian Briede, O. F. M. The couple were attended by Miss Florence Riehle sister of the bride and Paul Corbett, brother of the groom. After a short wedding trip the young couple will make their home with the bride's parents at 916 S. 26th street.

ORPHAN BOARD MEET

The annual meeting of the orphan board was held at St. Joseph's orphanage, Lafayette. Reports for the local institution and St. Vincent orphanage, Fort Wayne, were read and accepted. The board expressed its thanks to all the benefactors of the two homes.

Many priests were present, including Rev. Adalbert, Rev. Accurse, Rev. Bartholomew, of Lafayette; Rev. Chas. Dhe, Fowler; Rev. John Oberholz, Attica; Rev. Joseph Bilstein, Rev. Nicholas Huemmer, Tipton; Rev. Kroeger, Oxford; Rev. Leo Sheets, Garrett; Rev. Ed. Vurpillat, Fort Wayne; Rev. Geo. Moorman, Michigan City; Rev. Leo Faurote, Wanatah; Rev. Conway, Kokomo and Rev. Father Reed, Delphi.

C. D. of A. STATE CONFERENCE

The Indiana state court of the Catholic Daughters of America will hold its first state conference on Sunday afternoon, April 18th, at Fowler, Ind. Supreme Regent Miss Mary C. Duffy of Newark, N. J., and many of the national officers will be present at this meeting. An informal dinner will be given in the evening at the Ford Hotel. At the culmination of this meeting, the beautiful oil painting of the Madonna, donated to the state court by the worthy State Chaplain, Rev. John A. McCarthy, will be given away.

PIVOT CARD PARTY

Court Immaculate Conception No. 568, Catholic Daughters of America, will give a pivot card party for members and their friends at K. of C. hall, Monday afternoon and evening, April 19th. At this party any game preferred may be played. A prize will be awarded to each table.

POSTPONE INITIATION

Word has been received by the local K. of C. that the initiation originally planned for Sunday, April 11, by Logansport council, has been postponed until Sunday, May 23. The initiation will be a feature of the state K. of C. convention which will be held in Logansport, May 23.

SOUTH BEND DISTRICT

The Easter Monday dancing party given by the Ushers' society of St. Patrick's Catholic church, South Bend, at the Knights of Columbus hall, attracted about 125 couples, who enoyed dancing to music furnished by Art Haeren's orchestra. Frank Toepp was general chairman.

Over 450 people attended the card and dancing party given by the Alumni association of St. Joseph's school, Mishawaka, as a post-lenten feature. The party was held in St. Joseph's hall, which was made attractive in its Easter decorations.

Money derived in the Greater St. Mary's drive for St. Mary's College, Notre Dame, Ind., at the end of the first week netted $66,148. This represents for the most part money subscribed in South Bend and Mishawaka. Earl S. Dickens of South Bend is business manager of the campaign. The drive will continue until April 15, with a goal of $1,000,000. South Bend and Mishawaka's proportion towards that fund is expected to reach about $300,000.

Miss Elizabeth Keller, daughter of Mrs. Thomas Keller of Wilkes-Barre Pa., and John C. Frank, of the same place, were married Friday morning at St. Joseph's Catholic church at Mishawaka by the bride's brother, the Rev. John Keller. Another brother, the Rev. Otto Keller, assistant pastor of St. Bavo's church, Mishawaka, sang the Mass. The Rev. Fr. Nichols of Logansport was deacon; the Rev. John Schmitz of Peru, sub-deacon; and the Rev. John Bapst of Mishawaka, master of cermonies. A wedding breakfast was served following the wedding at the Mishawaka hotel. Mr. and Mrs. Frank will make their home in Wilkes-Barre.

On Tuesday morning, April 6, Miss Ermida Van de Putte, daughter of Mr. and Mrs. Nathan Van de Putte of Mishawaka, became the bride of Marcel Dewaelsche, son of Mr. and Mrs. Henry Dewaelsche, of Mishawaka. The Rev. Fr. Achille Schocknert, pastor, read the Nuptial Mass in the presence of about 100 guests. Mr. and Mrs. Dewaelsche will make their home at 315 East Twelfth street, Mishawaka.

MUNCIE DISTRICT

ELWOOD

The Knights of Columbus held a largely attended meeting last evening at their home at which John P. Mack presided.

William Butler Supreme auditor was present and made a talk on the strong insurance feature of the order. And also he stressed boy's Welfare work.

District Deputy Larry Mattingly of Tipton, was also in attendance and gave a short address on the activities of the seventh district. Father Biegel gave one of his characteristic fine talks on "Boys".

Some gratifying work has been accomplished by the Elwood Knights during the past six months. Among other things of which they are proud is the redecoration of the Club rooms.

The annual roll call of the council was held Sunday afternoon, April 11, followed by a banquet at St. Joseph's school hall. Timothy P. Gavin of Hammond was the principal speaker. There were excellent musical numbers given by some of Elwood's best talent.

MUNCIE

According to announcement made by the Rev. E. J. Houlihan, pastor of St. Lawrence Church, the children will receive their First Holy Communion Sunday morning, May 23. The following Sunday, May 30, the sacrament of Confirmation will be administered to a large class by the Rt. Rev. John F. Noll, D. D., Bishop of Fort Wayne. Fr. Charles Leo Gainor, of the Dominican Order, formerly of St. Lawrence Parish, will be ordained to the Holy priesthood Friday, June 4, at Washington, D. C. He will come to Muncie and say his first Holy Mass at St. Lawrence Church Sunday, June 6.

Boy Scout Troop 5 of Muncie, which is composed of Catholic boys and sponsored by the Knights of Columbus of St. Lawrence Parish, will have a prominent part in the boy scout Rodeo, which will take place at the Ball Gymnasium Friday evening. The program to be given will be the most extensive ever attempted by a group of scouts in this section of the state and possibly the entire state to further acquaint the public with scout work. Every art studied and practiced by the troops will be fully demonstrated, and the event will be similar in many details to a three ring circus. The Great Melting Pot will be a feature of the demonstration. A flag drill will be the special stunt of the members of the Catholic troop and they are being drilled by Captain Paul Hannon. Harry Schies is scoutmaster of Troop 5 and H. F. Hager and James Perry are the scout committee.

DUNKIRK

Thomas Hart, of Dunkirk, has returned to the University of Notre Dame at South Bend, after spending his spring vacation with his parents at Dunkirk.

MUNCIE

The members of the A. P. C. held their first annual banquet, Thursday evening in the ballroom of the Hotel Delaware. Miss Nixola Scranton, president, acted as toastmistress, and responses were given by Miss Mary Hickman, Miss Betty Flaherty and Miss Agnes Meehan, Miss Florence Vermillion. Miss Mary Hickman gave a delightful musical program during the evening. Among the members who attended were Miss Pansy Tarr, Miss Martha Bott, Miss Mildred Gildea, Miss Irene Bruch, Miss Margaret Hogan, Miss Dorothy Landers, Miss Helen McCarthy, Miss Dorothy Licher, Miss Pauline Fell, Miss Florence Vermillion, Miss Mary Hickman, Miss Agnes Meehan, Miss Wilma Siebold, Miss Adeline Vermillion, Miss Genevieve LaBay, Miss Nixola Scranton and Miss Betty Flaherty.

TIPTON

Lewis Conroy has returned to the University of Notre Dame at South Bend after spending his Easter vacation with his parents, Mr. and Mrs. John Conroy of this city.

Clement Koors, who is a student at St. Gregory's Seminary at Mt. Washington, Cincinnati, O., has resumed his studies after spending the Easter holidays with his parents, Mr. and Mrs. Herman Koors, east of the city.

HARTFORD CITY

In memory of her husband, T. J. Cronin, who passed away recently, Mrs. Cronin has presented a beautiful set of gold vestments to St. John's Catholic Church here.

$8,000 Reliquary for St. Louis Relic of St. Francis Xavier

St. Louis, April 9.—A new $8,000 reliquary set with 195 diamonds has just been completed for St. Francis Xavier's (College) Church. In it will repose a relic of St. Francis Xavier, Saint of the Jesuit order and patron of the St. Francis Xavier Church.

OBITUARIES.

R. I. P.

SOUTH BEND

Funeral services for Mrs. Elizabeth Price Giede of South Bend, 67, who died Thursday at St. Joseph's hospital after an illness of 10 days, were held this morning at St. Matthew's Catholic church. Mrs. Giede is survived by two daughters, a son, and several brothers and sisters.

Mrs. Elizabeth Termont of Mishawaka, 55, died Wednesday following a stroke of paralysis suffered 10 days previous. She is survived by her husband, Camiel Termont, and five children. She was a member of St. Bavo's Catholic church.

Mrs. Joanna Kamasinski, 47, a member of St. Hedwige's Catholic church in South Bend, died Sunday, after an illness of three months.

Betty Lou McLean, aged 18 months, daughter of Mr. and Mrs. Neal McLean, who live near South Bend, died Wednesday from pneumonia with which she suffered for a month. In addition to the parents, the child is survived by three sisters and a brother. The funeral services were held at St. Matthew's church.

Jerome A. Ball, 54, a prominent citizen of Plymouth, Ind., which place had been his home for 50 years, died Saturday morning from lobar-pneumonia following a six days' illness. He was a member of the firm of Ball & Co., general department store. He was born in Columbia City, Ind., June 22, 1871, the son of Mr. and Mrs. Philip Ball. He attended St. Michael's parochial school in Plymouth and afterwards attended Pionono College in Milwaukee. He was associated in business with his brothers, Prosper and Alpha J. Ball.

Mr. Ball was a member of St. Michael's Catholic church; the Knights of Columbus and St. Joseph societies. He is survived by his wife, Margaret Carroll Ball; the two brothers mentioned above and a third, Leo Ball, of Beatrice, Neb. His mother died Feb. 12, last.

Another death in St. Michael's parish during the week was that of Mrs. Barbara Leffert Sissel, 38, who died on Monday, following a long illness from tuberculosis. She is survived by her husband, Calvin Sissel, and six small children. The family lives in the country.

FORT WAYNE

Mrs. Elizabeth Golden, age 72 years, widow of Anthony Golden, and well known resident of Fort Wayne was fatally injured Tuesday night April 7, when struck by an automobile in front of her home on east Wayne street. Her death occurred upon her arrival at the hospital to which she was removed immediately following the distressing accident and was due to a fractured skull. Her husband preceded her in death but six weeks ago. Mrs. Golden was a devoted member of the Cathedral of the Immaculate Conception, the Ladies' Rosary society, Sacred Heart, St. Vincent de Paul society and St. Joseph's Union. She is survived by three sisters, Mrs. William Schiefer, and Miss Hattie Fry of Fort Wayne, and Mrs. John Aurentz of Decatur, Ala., and one brother, George Fry of Fort Wayne.

Rev. D. Lawrence Monahan, pastor of St. John's church, Hartford City, a nephew of the deceased was celebrant of the solemn requiem Mass at the funeral held on Friday morning at the Cathedral. Rev. Thomas M. Conroy, the rector, gave the sermon. Services at the grave were conducted by Father Monahan.

LAFAYETTE

Mrs. Mary J. Grayheal

Mrs. Mary J. Grayheal, wife of Holbert Grayheal, died Tuesday morninging at the family home, 2018 Monon Avenue, Lafayette, of chronic bronchitis and asthma. Surviving besides her husband are a brother Patrick Ronan, a sister Mrs. Perry Higman and five grand children. The funeral was conducted Friday morning from St. Lawrence's church. Interment was in Springvale Cemetery.

LOGANSPORT

OBITUARY

Robert Edward Bender, infant son of Mr. and Mrs. Geo. Bender, whose death occurred recently at the family residence, was buried last Sunday afternoon from St. Vincent's church, Logansport, Rev. Father Durham officiating.

Mrs. Margaret Falvey, aged 60 years, whose death occurred on April 5th at the family residence in Winamac, was buried from St. Peter's church last Wednesday, April 7. Surviving are three sons: Mark of Kokomo and Gerald and Richard of Winamac.

MUNCIE

Funeral services for Lawrence Chechay, 66, who passed away Wednesda at his home, in South Elm street, were conducted at 9 o'clock Thursday morning at St. Lawrence Catholic Church. Burial was made in Beech Grove Cemetery. Mr. Chechay was a faithful member of St. Lawrence Parish, and he was very patient in his sickness. He lost his sight several years ago.

ST. LOUIS UNIVERSITY TO HAVE $350,000 GYM.

St. Louis, April 10.—St. Louis University is erecting at a cost of approximately $350,000 a gymnasium which will be modern and complete in every way. The building will be completed and furnished by late summer, but will probably be available for commencement exercises this June, according to Father Theodore J. Schulte, S. J., Dean of Men of the University.

The gymnasium fund was started a year ago by enthusiastic students each of whom donated ten dollars to the cause. Other contributions from alumni and friends swelled this amount. It is expected that athletics will more than support the "gym" after it is completed, for the seating capacity alone for basketball events is 3,000. Other features are smoking room, ladies' room, billiard rooms, locker rooms, cafeteria, swimming pool, handball courts, bowling alleys and dancing floor.

Confirmation Season Opens at the Vicar General's Church

(Continued from Page One)

by the Bishop's sermon and administration of Confirmation. As a preface to his sermon the Bishop remarked:

"It affords me great pleasure to pay this first official visit to this congregation, and to be greeted by such a splendid outpouring of its people. I consider this the second church of importance in the Diocese of Fort Wayne for two reasons. First, it is the mother church of several parishes in our growing city, and secondly, it is the parish over which our venerable and universally beloved Vicar-General, Msgr. Oechtering, presides. Your pastor throughout all the years of his priesthood has followed the beautiful custom of having first Holy Communion on the Sunday after Easter. It was the practice of the early Church."

Since each person confirmed was attended by a sponsor in accordance with the Code, the Bishop addressed himself to those serving in this capacity, emphasizing the obligation assumed. Services closed with Benediction of the Most Blessed Sacrament given by the Bishop and congregational singing of the Te Deum. Later Msgr. Oechtering and Father Hasser enrolled the first communicants in the Scapular Confraternity of Our Lady of Mount Carmel.

Catholic Daughters of America Initiate at Fowler.

The Knights of Columbus hall at Fowler was the scene of a happy event when, on Sunday, March 28th, at 1:30 o'clock, Sacred Heart Court No 204, initiated a class of ten candidates into their order, five from Kentland, a neighboring court, and five from Fowler. The local court team exemplified the work in a most fitting manner which will long be remembered by those who witnessed it. Approximately one hundred members were in attendance, including those from Kentland.

The meeting was called to order by Grand Regent Mrs. Frank Dumas. During the degree work appropriate selections were rendered with Mrs. Ramond Gretencord of Lafayette in accompaniment. Immediately following the initiation a delicious pot luck supper was served cafeteria style by the ladies of the court.

Invocation was given by Rev. Charles Dhe, chaplain of the Sacred Heart Court.

TWENTY-EIGHT GIVEN HABIT.

Adrian, Mich., April 8.—Twenty-eight St. Joseph's college postulants were received into the Order of St. Dominic on Tuesday in the Holy Rosary chapel at St. Joseph's college and academy, the Rt. Rev. Joseph C. Plagens, Auxiliary Bishop of Detroit, officiating. The chapel was beautifully decorated for the occasion, many friends, relatives and visiting clergy being present.

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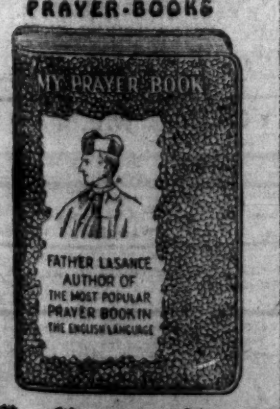

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—*In the March 7, 1926, issue of OUR SUNDAY VISITOR there was an article entitled, "How the First Protestants Received Their Name." After criticizing non-Catholic writers for "not beginning at the beginning," you begin the history of Protestantism with the year 1529 instead of 1517 when Martin Luther first came forth as a reformer. Why is this?*

For the same reason that moved the Rev. John Fletcher Hurst, the Methodist historian, excerpt from whom we quoted, to assign the beginning of Protestantism to 1529. Hallam also and all other historians admit the historical fact that Protestantism got its name because of the "Protest" of 1529 against tolerating the Catholic religion. Luther's followers, before this date, had not formally separated from the Church but professed to be reformers within the Church not desirous of Her overthrow but anxious to help Her back to a sound condition of Christian life.

Why is it that Catholic priests do not marry? When and why was this law enacted?

Priests do not marry because they have voluntarily bound themselves by the law of celibacy. This is not a Divine law. It is a disciplinary law of the Church.

The Church bases this law on the divine counsels of our Lord and the inspiration of the Holy Spirit. On one occasion Christ declared to His listeners: "If any man come to me, and hate not his father and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple" (St. Luke xiv, 26). In other words His disciples must willingly give up all that are near and dear to them in order to follow Him. His first disciples did this for we find St. Peter saying to Christ: "Behold we have left all things, and have followed thee: what therefore shall we have?" The Lord answered him thus: "Everyone that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold and shall possess life everlasting." (St. Matt. xix, 27). Christ, also, declared: "There are eunuchs, who have made themselves eunuchs for the kingdom of Heaven. He that can take, let him take it" (St. Matt. xix, 12). In these passages Our Lord, certainly, refers to voluntary celibacy, and He holds out a very great reward to those who assume it. They "shall receive an hundred fold and shall possess life everlasting."

When God gave the commandment "Increase and multiply," to our first parents, he did not intend it for each individual man. It was meant for the human race in general. Were this mandate directed to every individual thousands of the laity, who, for one reason or another, lead celibate lives, would be condemned. The eldest daughter of the family, who remains unmarried so that she may care for the children and father after mother dies, would be condemned. The son, who takes the father's place, when his parent dies, to support his mother, brothers and sisters, would be judged guilty. Duty calls to a life of sacrifice; these devoted sons and daughters answer; even the worldling, though not understanding, admires them. If this commandment were meant for everyone, then, Christ, Himself, was disobedient; hosts of His followers, whom we call saints, failed in its keeping.

Saint Paul gives the reason for celibacy among the clergy. "I would have you to be without solicitude. He that is without wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife; and he is divided." (I Cor. vii, 32-33). Is this statement of the Apostle of the Gentiles borne out by present day comparison? Consider on the one hand the married ministers of Protestant sects, on the other the celibate Catholic clergy. Is it not true that the former are solicitous, and rightly so, about their wives and families? Is it not true that the latter spare themselves no hardship to serve their flocks for Christ's sake? Their interests are not divided. Truly, they "have left all things to follow Christ."

For centuries this law of celibacy has been in existence in the Church. In the days of the Apostolic Fathers it was expressed merely as a counsel, but was quite generally observed by the clergy of those days. In the third century Origen wrote: "It is certain that the unceasing sacrifice is impeded by those who serve the necessities of wedlock. Therefore it appears to me, that it belongs to him alone to offer the unceasing sacrifice who has devoted himself to an unceasing and perpetual chastity. Saint Epiphanius wrote in the fourth century: "Holy Church respects the dignity of the priesthood, or the episcopate, nor even to the subdiaconate, anyone still living in marriage and begetting children. She accepts only him who if married gives up his wife, or has lost her by death, especially in those places where the ecclesiastical canons are strictly attended to."

In succeeding centuries many decrees were issued both by councils and popes in regard to the observance of the law of celibacy. The Fathers of the Fourth Lateran Council in the thirteenth century and those of the Council of Trent in the sixteenth century gathered all these decrees together and solemnly declared that the law of celibacy must be observed by those receiving subdiaconate or any of the higher orders in the Western Church. This law prevails today.

Freely, the Catholic clergy embrace the life of celibacy. Gladly, they do so, seeking no other reward than that offered by the Master; "they shall receive an hundred fold and shall possess life everlasting."

Is it necessary in confessing sins, to mention temptations?

If these temptations have not been entertained or yielded to, there is no obligation to mention them. Sometimes it is advisable to mention such things, in order that our confessor may the better guide us in the path of virtue. We should distinguish, too, between temptations over which we have no control and temptations that may be the result of deliberately putting ourselves in the proximate occasion of sin. Temptations that are the result of carelessness in avoiding the proximate occasion of sin, can be deliberate sins and often are.

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After Dinner Story

LIFE'S VICISSITUDES

Chapter II

"Prosperity is the blessing of the Old Testament, adversity is the blessing of the New, which carrieth the greater benediction and the clearer evidence of God's favor."—Bacon's Essays.

(Concluded)

"And do you, my mother," said the sobbing girl, reproachfully, "counsel me to go into that world, you were so happy in leaving? Can you, who has said, 'take, Oh Lord, my fortune, for I have it not,'—can you thus counsel me to enter a path, the most dazzling and insecure?"

"My daughter," returned the abbess, "you have had the intention of making that more meritorious sacrifice. I now counsel you to make an offering of that pure will to the wishes of your superiors. Go then, my child, and fill the station God has, I trust, assigned to you. Do you remember on the eve of your patron, Saint Beatrice, in conversation with your friend Anne Monticuculi, wishing that you could be a holy and happy spirit, bestowing peace and consolation to the hearts of the sorrowing and weak on earth? I overheard that wish, and I now remind you of it, for you will have an opportunity in your new life of performing those kind offices without being a disembodied spirit. You will find many jewels at court, dimmed with tears from sorrowing hearts. Be it your care then to be a ministering spirit on earth, and your reward in Heaven will be exceeding great."

The words of the Lady Abbess gained, what the ambitious and dazzling representations of the Duchess of Modena failed to accomplish, the acquiescence of Mary Beatrice to her betrothal with the Duke of York.

Great were the preparations in Modena for the approaching nuptials, the Earl of Peterborough, as Ambassador extraordinary from England, being his noble Lord's proxy. His mission was bravely accomplished, by procuring for James of York the fairest bride in all Christendom. The ambition of the Duchess of Modena was fully gratified, in knowing that her daughter would one day grace the proudest throne in Europe. Cardinal Rinaldo believed that the cause of his holy religion would be advanced, by giving a Catholic Queen to England, and the city shared in the joy of its release. The hearts of the brother and sister alone beat sadly, amid the pageantry and magnificence of the bridal ceremonies.

Years passed—and the Lily which drooped so mournfully at transplanting, now bloomed beautifully. Well read in ladies' hearts, James knew how to gain the love of his fair young bride; and when at the age of twenty-two, in the full bloom of womanhood, she sat for that inimitable portrait—Lely's last piece and best—she had given her heart, with all its intensity of Italian feeling, to the keeping of James Stuart.

Pleasantly passed the days of Mary Beatrice at York. Ever mindful of the last words of the Lady Abbess of Santa Maria, she mingled, only as a holy and happy spirit, with the many beauties, who played their parts, well or ill, at the court of Charles the Second. And when called to reign as Queen over the British Isles, she did not forget her mission; but her words were ever those of gentleness and peace.

"Life's vicissitudes!" with how much meaning are those two words fraught! what a long vista do they disclose, where clouds and sunshine alternately prevailed! Now the gloom of midnight, and now a gleam of sunshine; and, while all seems peace and security, the low muttering thunder is heard; and anon comes the storm, borne on the wings of the whirlwind. 'Tis past—and in its track lie perishing the mountain oak and the forest flower. Such is an epitome of the life of James II. His bright naval career was followed by a stormy reign on the British throne; then came the torrents of civil war, when the modern Lear of British history, bowed with a weight of sorrow, such as few princes have been doomed to bear, found a refuge at the court of Versailles. Betrayed, calumniated, and driven from the throne, by his fondly loved and cherished daughters—deserted by the titled traitors, Halifax, Godolphin, and a host of others, who had solemnly vowed him their fealty, his heart had been wrung with pangs no less bitter than those, which Shakespeare has portrayed, as goading the outraged king and father to madness.

Then did the heavenly attributes of the Lily of D'Este shine forth most conspicuously. Her presence diffused peace and happiness on all within that isolated little court. From the king to the lowliest adherent, who had followed their broken fortunes into a foreign country, all felt the influence of her beautiful spirit. She relieved the sufferings of their followers, by dispensing among them the munificent gifts which the Grand Monarque bestowed with rare delicacy on her. Deeply as Mary Beatrice had been injured by her step-daughters and their husbands, she never spoke an angry words of either, but encouraged her royal consort to thank forgivingly of those who taught him—"how sharper than a serpent's tooth it is, to have a thankless child." Poor James Stuart, had experienced in his own person the affecting lamentations of the Prophet—"Woe is me for my destruction, my wound is very grievous. My tabernacle is laid waste, all my cords are broken; my children are gone out from me; and they are not. There is none to stretch forth my tent any more, and to set up my curtains." Yet ever by his side was the ministering spirit of his gentle wife. Five-and-twenty years his junior, and still one of the most beautiful women in Europe, to the scathed and withered oak she clung, more fondly than even in its majestic prime. As a spirit from another sphere, Mary Beatrice hovered around the dying couch of the exiled King—cooling his parched lips with refreshing draughts; soothing his aching head, by the soft pressure of her gentle hand; and his aching heart by her spiritual words of comfort. The thought of losing the beloved of her soul filled her heart with unutterable anguish as a woman; but as a Christian she submitted, and only sought the grace of resignation. Weary as King James was of life, yet existence was endeared to him by the affection of so devoted a wife. It was hard to part from her and from their children; the lovely, promising, dutiful children of his old age. But, ere the thirteenth year of his exile passed, the sands in life's hour glass ran low.

Mournful faces passed each other hurriedly in the little court at Versailles. The apartment of the dying King was filled with devoted beings—his followers in exile; who would have sacrificed their lives, as generously as they had their fortunes, for the last of the Stuart Kings. Kneeling ever at her post by the pillow was the faithful wife, with breaking heart, still performing the mission of a holy spirit. The ministers of religion were there, to aid the soul in its last agony; and there, too, was the late Vice Admiral of England, the noble Strickland; who had sacrificed his all for his King. And the gallant Powis, who would never more know his "Fair red castle on the hill, and the pleasant lands below." The elegant Caryle, Pope's earliest friend and best, was there, with eyes dimmed with weeping—a noble proof, that Kings, as well as poets, may sometimes find a true friend. The dying King placed his feeble hand on the heads of his grief stricken children, the youthful chevalier de St. George—and the infantile Elizabeth, whom the old monarch loved to call La Consolatrice. James essayed to speak; and strange thoughts seemed to flit through his mind. Years rolled back; and he thought and spoke as the Duke of York, confounding his innocent children with "Mary his false Regan, and Anne his Goneriile." The sorrowing party held their breath in awe, as with all a father's fondness he spoke caressingly to his "gentle Mary and chubby Anne."

But anon the vision vanished from the mind of the King. His last words were uttered, forgiveness to his unnatural children, and blessings to those around him; the last rites of the church were received with deep contrition and humility; and James Stuart's sorrows on earth were closed forever.

Thirty long years, did the Lily of D'Este, Queen of England pass in exile, each year bringing sickness, poverty and death in its train. Sadly came the tidings from Modena, that her fondly loved brother was cut off in the full flush and pride of early youth. Then her faithful Italian friend Anne Monticuculi, who had followed her through good and evil fortunes, to England and then to France, paid the debt of nature. Lord Strickland was numbered with the dead. The Grande Monarque passed from earth; and the French regency cared but little for the English court at Versailles. Her son, the gay and gallant Chevalier, was a wanderer; prevented by the power his unnatural sisters held in England, from receiving protection from any of the crowned heads of Europe. And oh! how the heart of the mother was wrung, when her only daughter, the beautiful Princess Elizabeth, was laid in an early grave.

Deprived of all human consolation, suffering from a dreadful organic disease, the gentle spirit of Mary Beatrice was sustained by the fortitude which religion alone can give. The Lily bowed, but did not break, beneath the rude storms that swept over it; meekly folding its petals, it calmly awaited its Maker's own time to transplant it to Paradise.

CATHOLIC MAKERS OF AMERICA

(Continued from Page Three)

James Carroll (1791-1873) Md. Dem. 1839-41; candidate for Governor of Md.

Thomas Henry Carter (1854-1911) Mont. Terr. 1889-91, and first Representative from new State. U. S. S. Member of International Boundary Committee to consider boundaries and waterways between U. S. and Canada. Commissioner of General Land Office, 1891-92, etc.

Joseph Ripley Chandler (1792-1880) Penna. Whig, 1849-55.

Jose Francisco Chaves (1833-1904) Del. from N. M. Terr. 1865-71. Rep. President of the Legislature assembly of the territory for seven sessions.

James Henry Cassidy, (1860-) Ohio. Rep. 1909-11.

James M. Cavanaugh (1823-79) Minn. 1857-58. Del. from Montana Terr. 1867-71. Dem.

John Michael Clancy (1837-1903) N. Y. 1889-95. Dem.

Beverley Leonidas Clarke (1809-60) Ky. Dem. 1847-49.

Seth Wallace Cobb (1838-1909) Mo. Dem. 1891-97.

William Bourke Cockran (1854-1923) N. Y. Dem. 1887-89; 1891-95; 1904-1909; 1920-23.

Patrick Andrew Collins (1844-1905) Mass. Dem. 1883-89.

Francis Dolan Collins (1841-91) Penn. Dem. 1875-79.

James Austin Connolly (1843-) Ill. Rep. 1895-99. U. S. Attorney. Appointed 1886 Solicitor of the Treasury, but he declined to serve.

Joseph Aloysius Conry (1868-) Mass. Dem. 1901-03.

Michael Francis Conry (1870-) N. Y. Dem. 1909-13.

James Cooney (1848-1904) Mo. Dem. 1897-1903. Probate Judge, Marshall, Mo.

William Henry Crain (1848-1896) Texas. Dem. 1885-96. District Attorney.

General William Cullum (1810-96) Tenn. Whig. 1851-55. Clerk of the House, 1856-57. Uncle of U. S. Senator Shelby M. Cullum of Illinois.

Thomas Cusack (1858-) Ill. Dem. 1879-81. Founder of the world's greatest advertising-sign painting business.

Thomas J. Creamer (1843-) N. Y. Dem. 1873-75 and 1901-03. Introduced resolution in 43d Congress providing for election of U. S. Senators by direct vote of the people

(To be continued)

Let Us Renew Our Allegiance To Christ, the King

(Continued from Page Three)

He, who was God, become Man. Therefore His Father has "committed all judgment to Him because He is the Son-of-Man." It has always been the purpose of God to gather together in Christ all things in Heaven, in earth, and under the earth.

There cannot be the least doubt remaining, to one who accepts the testimony of the Holy Scriptures, that Christ is King and Himself claimed to be King. The prophetic books of the Old Testament are full of references to this reign of Christ, "of which there should be no end." For instance, the author of the epistle to the Hebrews refers one of the verses of the 44th Psalm to Christ: "Thy throne, O God, is forever; the sceptre of Thy kingdom is a sceptre of justice." Solomon, in other of the psalms, appears as a type of Christ: and Isaias describes the coming dominion as one of universal sway and unparalleled glory.

When the long predicted "Desired of all Nations" came, He claimed the Kingdom over the minds, wills, and hearts of all men. He announced that "All power is given unto Me in Heaven and on earth." The prophet Daniel had clearly pointed out the time of Christ's ascension into Heaven as the moment when He received the Kingdom from His Father. The shower of the Holy Ghost on the day of Pentecost empowered the apostles, whom He had chosen, to set up His tabernacle on earth, "the tabernacle," as St. James, first Bishop of Jerusalem, explained, "of David which had fallen down." The promise had been made that Christ would receive "the throne of his father, David."

Now, this Kingdom, as the Pope explains, is principally a spiritual kingdom. Our Lord, at His first advent, refused to accept the outward signs of earthly dominion. He said, "My Kingdom is not of this world." The preposition "of" means "from" in this case—not of worldly derivation but of heavenly. And yet, it is in the world and it will eventually conquer the world, according to the predictions of the holy prophets. Christ's Kingdom, as an institution in the world, is identical with His Church. The terms "Church" and "Kingdom" are often, but not always, used interchangeably. Men ought to unite themselves to Christ's Church; but they are not compelled to do so. They can only be persuaded by the preaching of the gospel. They are drawn to this obedience because "God has commanded all men everywhere to repent." Clearly, the Church has the right, because of the Commission of Her Divine Founder, to "proclaim the gospel," without hindrance, "to every creature." No civil, secular government can lawfully molest Her in the discharge of this duty nor in Her obligation to govern her flock according to the laws of Christ. Those who refuse Her sway, those who have never been identified with Her by baptism and the reception of Her sacraments. She professes not to govern. The chief-shepherd of the flock says of these, with St. Paul, "For what have I to do to judge them that are without? . . .For them that are without God will judge." I Cor. 5:12, 13.

The Pope, in protesting against Laicism, the principal evil of this age, says, "As a matter of fact, the rule of Christ over mankind has been denied, the Church has been refused the right which comes from the very law of Christ to teach all peoples, to make her own laws for the *spiritual government* of her subjects in order to bring them to eternal happiness." It was very plain that the Pope was protesting here against the effort of the powers of darkness to make the Church subject to the State. These same powers of darkness, through the controlled press, represent the Pope's statement as follows, that the Pope claims "it is 'the right of the church to teach the people, to give them laws and rule them in order to bring them to eternal happiness.'" The implication, of course, is that the Church wishes to interfere in the strictly secular domain of politics.

Again, the hostile secular press alleged in the dispatch to the *New York Times*: "Christ, it (the encyclical) says, received from God the absolute right over all created things. His dominion, therefore, includes all civil things. This dominion, moreover, extends not only to Christians, but also to non-Christians." The editor of *The Oregon Farmer* thereupon concludes that "It follows that the exercise of this dominion over all the affairs of men, spiritual and temporal, is assumed by the Pope, as the vice-gerent of Christ." Thus, our readers will observe what conclusions are drawn, without warrant, by editors ignorant of theology and the Holy Scriptures, when the whole text of a papal document is not given.

St. Paul commanded Christians to yield civil obedience to an emperor and princes who were pagans. As has been repeatedly acknowledged by various Roman Pontiffs, including Pope Gregory XVI in the last century, the power spoken of in Romans, 13th chapter, which is bestowed upon civil governments to rule their subjects does not come through the Pope but from God directly. "Each power (the civil and ecclesiastical)," said Pope Leo XIII, "in its own sphere is supreme." These express statements acquit Pope Pius XI of any such intention as has been attributed to him by foes.

Nevertheless, men in political and social life, as well as in their individual devotions, should acknowledge God and the reign of Christ. Nations depend upon Christ for the true ground of their authority over their citizens. However, in this day political atheism is very wide-spread; and, while a few nations may acknowledge the source of their civil jurisdiction in Christ (not in the Pope), the majority seem to have said, "We will not have this Man to reign over us."

The Feast of the Kingdom of Christ, which Pope Pius institutes, is designed to recall men to their acknowledgment of Him Who reigns by right of His hypostatic union, His resurrection from the dead, and the decree of the Eternal Father. On the last Sunday of each month of October, throughout the years, the Catholic people of the world will renew their allegiance to Christ as King. The celebration of this Feast may prove the world's salvation. This much is certain: it cannot fail to draw the line between those who maintain that heavenly things should be first in the lives of all men and those who maintain that earthly things should be first. It will set apart those who accept the heavenly harmony of Christ's Kingdom from those who follow the devices of their own imaginations.

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Issued Weekly by Our Sunday Visitor Press Huntington, Ind.

RIGHT REVEREND JOHN F. NOLL, D. D. LL. D.,
Bishop of Fort Wayne—Editor-in-Chief.
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CONTRIBUTING EDITORS. The Revs. Bernard X. O'Reilly, St. Louis; T. F. Coakley, Pittsburgh; H. C. Mengel, Madison, Wis.; Albert Muntsch, S. J., E. F. Garesche, S. J., St. Louis.

Entered as second-class matter May 3, 1912, at the post office at Huntington, Ind., under Act of March 3, 1879.

Subscription Rates:

In United States: $1.00 per year; In Canada and Foreign Countries: $2.00 per year. Three Years, $2.75; Life Subscription, $20.00; Present Life subscribers may secure the DIOCESAN EDITION for Life by payment of an additional $10.00.

Where a reader has an unexpired subscription term, we shall make a proper extension of time on the plate of the Diocesan Edition.

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Advertising Manager, OUR SUNDAY VISITOR, Huntington, Ind.

HUNTINGTON, INDIANA, APRIL 18, 1926

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1415 West Washington Blvd.
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To Members of My Entire Flock:

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The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your [illegible] not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ.

+ John Francis Noll
Bp. of Ft. Wayne

THE WORK OF THE ENEMY.

The great obstacle to the conversion of the American people is their ignorance of Catholic doctrines and their indifference about investigating into the truth. The clergy are inadequate to do much more than teach and administer the sacraments to the faithful. We have no nationally organized system for distributing tracts or such literature as the monthly edition of OUR SUNDAY VISITOR among non-Catholics. This missionary want of the Church in our country is partly supplied by our enemies. God, Who from His throne on high "brings to nought the counsels of the Gentiles," and "scatters the proud in the designs of their hearts," will draw from the malice of His enemies, what the charity of His faithful is too poor to furnish. Some enemies will gratuitously answer the ends of hired colporteurs and salaried tract distributors of Catholic truth.

Truth must be known to be believed. The early Christian preachers would not command attention or have liberty of speech, except from the prisoner's box, the rack, or the flames. Their judges and guards, and the spectators of their tortures, were *men* whose intellect could not resist truth, whose hearts could not but be moved towards good. Whence the conversions of judges, soldiers, and spectators, which we so often read of in the acts of the martyrs.

In the same way the efforts of the Church's modern enemies will recoil upon themselves, and result in diffusing the truth they seek to oppose. God has no need of working a miracle to defeat them; they defeat themselves. For consider the multitude of simple, honest people in the country who labor under a total ignorance of Catholic doctrines and a prejudice against the Church, which makes them regard Catholics as monsters, and believe priests to be unnatural humans. The first step towards the conversion of these poor people, is to convince them that Catholics are not monsters—that Catholic doctrine is *not* a mass of superstition, held only by the ignorant or dishonest, but believed by the pure and intelligent, and supported not by priestly craft, but defended by argument. This step may the enemy papers and tracts assist the Catholic Church to take. Amid all the calumny and ribaldry they circulate, there will be, now and then, an attempt to answer Catholic arguments—a quotation from some Catholic author for the purpose of misrepresentation—the account of some conversion, some acknowledgment of Catholic integrity in a particular instance, calculated to shake the faith of Protestant people in the traditions of their hereditary ignorance, and to arouse a spirit of honest inquiry.

There is, besides an incongruity in anti-Catholic calumnies calculated to arouse the suspicions of any sincere man. Representing her priests, in one book, as ignorant and vicious; in another as learned, subtle, zealous, and *hypocritically* disinterested; laymen, in one pamphlet, as dragged on by blind ignorance; in another, as working with deep craft and wicked design; in one place, the Catholic Church as opposed to monarchy; in another, as a foe to popular liberty; at one time, Catholic doctrine as a mass of absurdities; at another, as a cunningly devised and logically impregnable system. They arouse in the minds of the ignorant the thought that, as these contradictory assertions cannot both be true, they may both be false.

For these ignorant persons, to whose conversion and salvation the Church aspires, are *men* possessed of *reason*, which they must be stimulated to use by the continual perusal of contradictory charges. A spirit of honest inquiry into Catholic doctrine once aroused, the triumph of the Church is sure. Our countrymen love their own good; and when they come to know that the Catholic Church is the Church of Christ, and her Sacraments the gate of Heaven, they may well embrace her doctrines. Hence, many bigots will be the instruments of Providence for disseminating the truth they oppose. And is not this a consoling reflection for the Catholic heart? The very men who are banded together in wrath "against the Lord and against his Christ," to vilify his Immaculate Spouse, to "put down" by the power of wit, wealth, political influence, and even physical strength, His Church; to rob His priests and people of their good name, and banish them into the caves and deserts, where their forefathers drove the Apostles—they are laboring in a department of Catholic missionary enterprise, which but for them would, for lack of means, be idle. They are exciting the great mass of people to examine. Their "iniquity," playing false to itself, is preaching the gospel.

—o—

We wish to remind the Reverend Pastors to place their orders NOW for 1927 weekly or monthly collection envelopes. By so doing they will receive the benefit of reduced summer prices, avoid disappointments due to late delivery, and, last of all, have no payment to make until thirty days after starting to use their envelopes.

We shall have our own envelope presses by May first, and we guarantee the quality of envelopes, cartons and workmanship considered, our prices will be as low as any, and lower than most other envelope concerns.

—o—

Our next edition will be devoted to Family Life in the light of Nazareth. Upon our home the security of our country rests. Read and profit by our coming family number.

Readers Speak to Readers

March 20, 1926

Rev. Fathers:

In regard to distribution of "Our Sunday Visitor" among our non-Catholic friends I think there is nothing more worthy of praise than this act of Charity. It is truly a great thing for non-Catholics to receive a good Catholic newspaper and learn the truth after hearing such bitter comments against the Catholic religion. I hope to be able to subscribe for a few of my non-Catholic friends soon and in the meantime I will leave my copy of "O. S. V." in a conspicuous place so that some soul may benefit by reading it.

I am pleased to sign myself,
"A KANSAN."

Pittsburgh, Pa., Mar. 25, 1926.

Dear Father:

Almighty God never intended for Catholic laymen to be drones.

We must needs awaken and quit our idling by the wayside. We leave for future generations—what we should do in our generation—"Missionary Work." (Entire congregations should aid financially). Priests of the parishes should "pep up" the leaders of the Holy Name Societies, in order to initiate the movement and systematically organize, so as to put Our Sunday Visitor and the "Month End Special" in every intelligent non-Catholic home in the United States via paid subscriptions.

There is no other possible way for the Catholic Church to get a general hearing—do this, in honor of the Holy Name of Jesus.

Yours very sincerely,
A LAYMAN.

Honesdale, Pa., March 9, 1926

Dear Rt. Rev. Bishop:

I am writing to your Lordship, asking you to publish in Our Sunday Visitor the letter of approval of the Missionary Brother Catechists, which was sent to me from the Most Rev. Albert T. Daeger, O.F.M., Archbishop of Sante Fe. The letter follows.

Your humble and obedient servant,
HARRY F. HAUBRICH.

Archbishop's House,
Sante Fe, N. Mexico, Nov. 3, 1925

Harry F. Haubrich,
Honesdale, Penna.

My dear Mr. Haubrich:

I have here your favor of August 11th last, in which you speak of establishing a Congregation of Missionary Catechists.

At that time I was away from Santa Fe, back East, and since that time I have been quite a bit 'on the road' giving Confirmation etc., etc. And so now it is November, and if you had to wait for an answer and was dependent on same for the above establishing, I am very much afraid that nothing came of it. I surely would be sorry. But you say that you have the approval of your own Rt. Rev. Bishop, and so it really was not necessary to have any more.

Now I will say that nobody knows better how necessary such Missionary Societies are than the priests who are obliged to labor out here, as we say, 'on the missions', and Bishops, of course, also, know that without them we could not get along. Although we have had no such SOCIETIES out here in New Mexico, we had good pious women and young ladies (which we called Catechists) who taught the Doctrina Cristiana to the children,—on Sundays and weekdays, in church and at home. And, this was the custom for many, many years. And this is WHY our poor people have kept the faith as well as they did.

I am afraid that NOW—as ALL people are so very busy working hard to see how they can make their 'living', there will be very little time to teach the Catechism; and NOW we will need real SOCIETIES which will take care of this part of the Lord's work out here.

So we are very glad indeed to hear that you will start another such well-organized Congregation, and we wish you all good luck and all success, and All of God's very best blessings. Go to it and the Lord will stand by you and help you.

Promising you my humble prayers and Mementos at holy Mass, I beg to remain,

Sincerely yours in Christ,
(Signed) F. ALBERT T. DAEGER, O. F. M.
Archbishop of Santa Fe.

Vincennes, Ind., Mar. 14, 1926.

Dear Editor:

We wish to call your attention to an oversight in the "Bureau of Information" in your issue of Our Sunday Visitor for March 7, in "What Religious Orders for Women Have Their Mother Houses in Indiana?"

The Convent of the Immaculate Conception, conducted by the Sisters of St. Benedict, which is in the diocese of Indianapolis, at Ferdinand, Ind., was not mentioned.

Very respectfully,
SISTERS OF ST. BENEDICT.

March 21, 1926.

Dear Rt. Rev. Bishop:

Having read the letter of the Catholic girl in your valuable paper, I just want to say, Hurrah for her, because she has moral courage to say what she knows to be right. May God's blessing ever be with her!

Am enclosing a clipping from the Bedford Daily-Times, which plainly shows what stylish dress is coming to. What kind of mothers will these women make? Will fathers have to feel sorry for their children to whom their mothers have not taught modesty and obedience? It is time this should be stopped.

Yours respectfully,
B. H. W.

LET THOSE SUPPORT IT WHO BENEFIT BY IT.

Such was the answer made to a request for a donation towards the upkeep of a newly-erected parochial school by an intelligent lady blessed with a comfortable measure of this world's goods. The remark was about as reasonable as that of the man who, when criticized for putting ten cents into the Christmas collection, said: "What has the Catholic Church done for me?"

What does a Catholic parochial school do for the married folk who have no children, or whose children have passed school age, and are no longer dependent on their parents? Does it benefit them in any way? Assuredly, in many ways. And even were this not so, the obligation of supporting their parochial school would exist, for obvious reasons. All the members of a parish are made better Catholics because of the influence of a Catholic school, because of the religious training received by the children, the religious atmosphere which they will radiate in their homes and spread throughout the community. To say nothing of the influence of the religious teachers, in a hundred little-noticed ways, the all-pervading influence of a parochial school will be brought to bear upon all the members of the parish.

Furthermore, those who support the school will benefit as those who support the Church, if, indeed, the school can be considered as apart from the Church in this connection. They will learn to appreciate more what they are laboring for and making sacrifices for. It is an axiom, derived from the observation of human nature, that men do not appreciate that which costs them nothing. It is true that those will be least benefited by a parochial school who do least for its support, while those who give generously towards it will be blessed with a fuller realization of, and a larger share in, all the benefits that come from it.

How narrow-minded and selfish to look merely to one's personal advantages, even were no others derivable from a parochial school! Are we not bound to our brethren on earth, as to those in Heaven and in purgatory, by the ties of the Communion of Saints, made closer by membership in the same diocese and parish? How can a true Catholic fail to be mindful of the obligations that membership in the Communion of Saints entails with it, apart from its advantages?

The obligation of supporting the parochial school rests upon All the members of the parish, and in proportion to their means. Those who can best afford it should give most generously, and if they are free from the expense of rearing and educating their own children, there is greater reason for them to contribute more than those who have not this blessed burden to bear.

PAROCHUS.

YOUR NEAREST CATHOLIC CHURCH.
John Saldmore.

STONES OF THE CHURCH.

Stones from the quarry, bricks, or board
It matters not, save for the Lord adored,
Their thousand selves are made one single whole.
Thus Charity's sweet bond, binds like a soul,
The races and the nations who repeat
In faith the Savior's Name one at His Feet.

Don't be a grouch. After all, the thing the world needs most is not some one who can invent a wonderful machine or paint a wonderful picture. It can get along reasonably well with the pictures and machines that it has. But it does need more people who can see the silver lining to the clouds that obscure the sunshine of happiness.

Fill in COUPON and Mail to Our Sunday Visitor, Huntington, Indiana.

Find enclosed herewith my offering of $.....to help lift the debt on the Catechist Mission School.

Name .....

Address .....

Town..... State.....

YOUR BEST INVESTMENT—THE ONLY ONE YOU CAN TAKE WITH YOU INTO ETERNITY!

is offered by our ANNUITY PLAN. It is SAFE: for fifty years we have kept every promise. It is ADVANTAGEOUS: with interest as high as seven per cent, assuring you of a life income. It is MERITORIOUS, for it helps the dearest cause of the Sacred Heart, the missions. IT IS A PERPETUAL PRAYER FOR YOUR SALVATION. The funds you deposit with us make it possible to win hundreds of souls to Christ. THINK IT OVER and write us for particulars. Every letter is considered confidential and sacred. Address: SOCIETY OF THE DIVINE WORD, TECHNY, ILL.

RETREATS

(By Rev. E. F. Garesche, S. J.)

FOR ALL CLASSES

The spiritual exercises are remarkably adapted for the use of different classes of persons when they are given by a skillful director who knows how to accommodate his remarks and suggestions to his audience. The truths conveyed are, of course, part of the rich treasury of Catholic doctrine. It is in the manner in which St. Ignatius uses these truths and arranges them one after the other that the peculiar force of the exercises consists. Since the Catholic teaching is marvelously suited both to high and low, to learned and simple, to religious and to men of the world, so also the spiritual exercises may be used to help the souls of business men, day laborers, college professors, students, religious novices and mature religious.

The same fundamental reflections and principles which the priest in a Jesuit College uses in the beginning of his eight-day retreat each year are put before the layman in his retreat of two days with different applications of course and a different method of development but with the same essential force of logic and power of thought. The fact that man was created by God from nothing, the destiny of each one of us to spend our lives in knowing, loving and serving God, the eternal reward which awaits us if we are faithful, all these things apply as much to the man or woman in the world as to the religious in the cloister.

The same holds true of the succeeding reflections and meditations, examinations and considerations of the spiritual exercises. They show us Christ, our Model, descending from heaven to be our Savior and example, becoming a member of our human race, a Son of the most pure Virgin Mary and a brother of us all, and giving us a perfect model which may be followed by every soul of us, in the world or in religion, in business or in the bosom of families, with greater talents or less, in youth, in maturity or in old age.

The retreatant thus realizes more deeply the meaning of the life and teaching of Christ. His heart is stirred to a greater love of this greatest Lover of mankind. He sees his own life as Christ sees it and makes himself in resolve and in deed a friend of Christ, a Christian in fact as well as in name. He hears the call of Christ to fight under His standard, to partake in His divine work of saving and sanctifying souls. He learns more of the principles of Christ, of the craft of his enemies, of the means which he himself should employ to become more Christlike, more deeply Catholic, in heart and in deed.

Away for a time from his own home and his place of business, he sees that home and his work from a new standpoint, as Christ sees them. Out of all this thought and prayer there spring as from a fertile soil good resolutions, holy desires, fruitful decisions which will make this man for all his life long a better neighbor, a better citizen, a better member of his parish, a better son or brother or husband for all time to come. Nor do we mean in using the masculine pronoun to imply that the retreat is more for men than for women. Such is not the case. For both sexes, for all ages, for every condition of life, the spiritual exercises have a sublime efficacy which must be experienced to be realized.

When sending subscriptions state whether same are renewals or not.

In God's Acre

Honor those of your Beloved Dead who sleep in God's Acre, by placing a Badger Memorial Cross at the graves of your deceased relatives.

Easy to set up — anyone can quickly set up a Badger Grave Cross. They last for ages. No grave need be unmarked.

Badger Memorial Iron Grave Crosses are low priced but beautiful in their simplicity.

Low priced—the prices vary from $10 to $28 complete with base, name and inscription. Send for catalog showing many beautiful designs.

Satisfaction Guaranteed or money refunded

Badger Wire & Iron Works
1101 Cleveland Ave., Milwaukee, Wis.

THE COMPASSION OF SAINT VERONICA

may be imitated by every woman who picks up needle, shuttle, or crochet hook to work for some needy Tabernacle. Make a few pieces of Altar linens during Lent, send them to the ORDER OF SAINT VERONICA, HUNTINGTON, INDIANA, for display in St. Veronica's booth at the Eucharistic Congress, which will be held in Chicago this summer. Later your gift to the King will be sent to some poor mission. Don't fail to send Him a gift. Of course, you are busy, it is the busy people who do great things for God. The dear little Seamstress of Nazareth will give skill to your hands as you do the work she loved to do in Nazareth. Start today. Our booklets give the needed instructions in clear, simple style and are profusely illustrated.

The Art of Making Altar Linens	25c
The Art of Making Altar Laces	25c
Sewing for the Sanctuary	50c

Order this splendid set of booklets from Order of St. Veronica.

OUR SUNDAY VISITOP
Huntington, Indiana

Notes on the Drive

for $245,000—the cost of the Catechist Training School.

Last Report	$57,010.44
This Report	624.10
Total	$57,634.54

Send all donations to OUR SUNDAY VISITOR Huntington, Ind. To all who send $1.00 or more, a one-year subscription to THE MISSIONARY CATECHIST will be mailed. This monthly magazine tells all about the work of the missionary catechists.

Our Catechist Training School, located just outside of Huntington, Indiana, is now in operation. Its purpose is to train young ladies between the ages of 20 and 30 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists, are a desire to sanctify one self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

Hundreds of workers are needed for the extensive field, and hundreds of zealous young ladies should answer the call.

Since workers in this field receive no remuneration, we must look to the Catholic people generally for their support.

HOW TO SUPPORT THE WORK.

A donation of $300.00 will support a Catechist in training or in the mission field for one year, or $25.00 per month; an offering of any amount will help towards a burse. A subscription to The Missionary Catechist, an interesting monthly magazine costing only 50c the year, will help. When ordering OUR SUNDAY VISITOR by mail, also order The Missionary Catechist, both for $1.25.

Covington, Ky., February 16, 1926

Dear Fathers:

Your appeal in the issue of January 17th pleased me very much and I think a person, like myself, should be given an opportunity of doing something to assist the good, religious young Catechists.

I am not doing this to gain any honor or credit for myself. I want to help the cause, Father, in honor of my dear mother who is at rest in Our Blessed Lord's Kingdom. I owe this to her and I want the prayers for her.

Very truly yours,
M. B.

CONVERT AUTHOR'S TRIBUTE TO CHURCH.

Compton Mackenzie, author of "Carnival," and other popular stories; convert to the Catholic Church, states: "All that humanity can hope, I find in Catholicism. . . I find in the Catholic faith that common humanity which fortifies me against the horrors of a twentieth century existence."

Subscribe for OUR SUNDAY VISITOR.

To Those Desiring 6% SAFE INVESTMENTS

We Recommend and Offer for Sale six per cent notes secured by Trust Deed on

Catholic Church Property

In Denominations of $500 and $1,000

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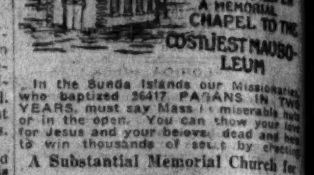

In the Sunda Islands our Missionaries who baptized 26417 PAGANS IN TWO YEARS, must say Mass in miserable huts or in the open. You can show your love for Jesus and your beloved dead and help to win thousands of souls by erecting

A Substantial Memorial Church for $1,000.00

A Handsome Memorial Chapel for $500.00

The donor of a church or chapel, and all the members of his family, both living and dead will be remembered in all the Masses celebrated therein.

Please write for further information to THE REV. FRANCIS DeLANGE, S. V. D. Techny, Illinois

YOUR LIFE WORK

Will you be a priest or brother? The Fathers of the Third Order Regular of Saint Francis of Assisi are in need of vocations to the Religious Life. Free burses to worthy applicants. Write for booklet. Address: Dean of Raymond Hall, Loretto, Pa.

THE GIFT BEAUTIFUL

For graduation, religious profession, ordination, silver or golden jubilee, easter day—as a Gift Beautiful for Easter and Pentecost.

"GLORIES OF THE HOLY GHOST"
Cloth, $3.00; Leather Back, $3.50
Society of the Divine Word,
Dept. G Techny, Ill.

5,000 Replies Will Support Convert-Minister

Send postal for details and Descriptive Catalog of 120 Catholic Periodicals to THE HARRY WILSON MAGAZINE AGENCY, 330 South Vendome Street, Los Angeles, California.

Kneipp Sanitarium. Conducted by the Sisters of the Precious Blood. All diseases treated except Insanity and Tuberculosis. Address Sister Superior, Kneipp Sanitarium, Rome City, Indiana.

THE LITTLE FLOWER. To propagate devotion to Saint Teresa, a book on the Life of the Little Flower, her picture in colours, and literature concerning her Great Memorial will be sent FREE to applicants. Address a postcard to—The Rt. Rev. Msgr. Newsome, Administrator, The Great Memorial of the Little Flower, Besford Court, Worcestershire, England. Please mention this paper.

THE SISTERS OF MERCY IN THE ROCKFORD DIOCESE ARE IN NEED OF VOCATIONS. ENTER THE CONVENT OF THE SISTERS OF MERCY. APPLY TO SISTER SUPERIOR, 185 NORTH LAKE STREET, AURORA, ILLINOIS.

Wanted—Organist

MAN PREFERRED. Apply REV. J. F. BOLANEY, ST. PATRICK'S CHURCH, FORT WAYNE, INDIANA.

Little Flower Memorial Shrine

Alhambra, Near Los Angeles, California

$200,000 urgently required to build this Shrine. Send your donation now.
Every Mite Helps!

By becoming a subscriber
(1) You enjoy the special blessing of Our Holy Father, the Pope
(2) You participate in the prayers and good works of the entire Carmelite Order
(3) You share in Novena of Masses and prayers at Little Flower Shrine
(4) You have special claim to Little Flower Shower of Roses

For the Love of the Little Flower

Help the Carmelite Fathers to Build Her Shrine

Novena of Masses and prayers at Little Flower Shrine begins April 22nd. Petitions placed at same altar

Send petitions and donations to
CARMELITE FATHERS
ALHAMBRA, CALIFORNIA

How To Help Home Missions

1. Found Perpetual Scholarship, for education of Missionary Priest on ANNUITY PLAN. During life, you will receive FROM SIX TO SEVEN PER CENT interest.
2. Send Mass Intentions, To provide for Ninety-seven Missionaries. You will be informed of the days when acquitted.

THE OBLATE FATHERS, Laurel Heights, San Antonio, Texas.

BOYS AND YOUNG MEN!

Are you doubtful about your vocation?
Are you desirous to enter the religious Brotherhood?
Are you interested in the instruction of youth?
Write today for booklet. Price ten cents.
The Brothers of the Congregation of Holy Cross
Sacred Heart College Watertown, Wisconsin

GRAYMOOR'S PERPETUAL NOVENA TO ST. ANTHONY INCREASES IN POPULARITY

A new Novena to St. Anthony is started every Tuesday by the Friars of the Atonement in the Church of St. Francis at Graymoor, New York. This amounts in actual practice to a Perpetual Novena, for as a Novena starts begins on Tuesday ends on Wednesday of the following week, before its conclusion a new Novena begins and consequently, these Tuesday Novenas constitute an endless chain, each Novena being interlinked with its predecessor. For thirteen years, without intermission, these Novenas have continued unceasingly at St. Anthony's Graymoor Shrine and all the while their popularity increases. A thousand clients of the Wonder-Worker of Padua now appeal to him through his Graymoor Novena to every hundred who did so a few years ago. Thousands of testimonials like the following explain the why and the wherefore.

A. B., Philadelphia, Pa.: "Thanks be to God and St. Anthony our prayers have been heard. My dear brother's mind was restored and he was able to receive the Last Sacraments before he died."

T. J. C., Ky.: "The petition which I sent in last month has been answered. He has secured a position giving me steady employment."

L. P. F., Vt.: "Enclosed you will find a small offering which I promised to give Anthony if he would grant me a favor which I greatly desired. Good St. Anthony has answered my prayer a hundred-fold. May God be honored ever more and also through the Wonder-Worker of Padua."

M. E., N. Y. C.: "Enclosed find an offering which I promised to St. Anthony's Bread Fund for an increase in salary."

B. J. D., N. Y. C.: "Enclosed find donation for St. Anthony's Bread which I promised a few months ago if petition was obtained. I firmly believe your prayers have helped me, as I secured a good position after asking for remembrance in a Novena."

Mrs. B. C. M., N. Dak.: "Enclosed you will find my donation for St. Anthony's Bread in gratitude for benefits received through the Perpetual Novena. I have also ten back my health and strength for which I am very grateful."

F. J. P., Providence, R. I.: "Enclosed please find offering which I promised St. Anthony if I found a position and also had our two tenements rented. Thanks to St. Anthony both my requests were granted."

Mr. & Mrs. T. D.: "Words cannot express our thanks to St. Anthony for obtaining a favor that was almost impossible. The fourth day of the Novena the favor was granted."

Address all communications to ST. ANTHONY'S GRAYMOOR SHRINE, BOX 5, PEEKSKILL, N. Y.

N. B. A short Life of St. Anthony will be mailed upon request postpaid for 5c. Graymoor Prayer Manual containing prayers for St. Anthony's Novena, 10c.

Annual Report of Catholic Charities Shows Proud Record

New York, April 7.—Catholic charities of the Archdiocese of New York expended $445,627.59 in extending aid to 189,479 persons last year, Cardinal Hayes, who is now restored to full health, announced here yesterday when he met with all his pastors in Cathedral College to submit his annual report on charitable work.

"We are proud of the record," Cardinal Hayes said in addressing his pastors. "We point to 189,479 persons who were directly helped last year. We call attention to the fact that may not be generally known: The Catholic Church is second to none in the amount of relief actually administered by her and under her supervision in 339 parish units. Last year Catholic Charities expended $445,627.59 in relief.

"This sum represents only a fraction of the total expenditure of the archdiocese. The annual budgets of more than 200 Catholic charitable agencies necessitate more than $7,000,000."

Cardinal Hayes took occasion to make a distinction between true Christian charity and "mere humanitarianism." "Beware of false principles of sobbing sentimentalists," he said. "These people are fundamentally wrong. They leave God out of the whole question of charity and deal with man as though he had no immortal soul."

His Eminence declared that one of the outstanding charitable achievements of the year was the work of the Catholic Probation Bureau which cares for adults in the Court of General Sessions.

Cardinal Hayes' annual appeal for charitable contributions was answered by 249,943 people who gave $1,077,674.04.

Irish Franciscans Arrange Pilgrimage In Honor of Founder

Dublin, April 3.—Arrangements have been completed for a National Pilgrimage from Ireland to Rome to celebrate the tercentenary of Luke Wadding, who is regarded as the founder of the Franciscan order in Ireland, in connection with the observance to be held on the seven hundredth anniversary of the death of St. Francis of Assisi.

The unparalleled success of the Irish pilgrimages during the Holy Year has encouraged the Irish Franciscan Fathers to organize this pilgrimage for the Holy Year of their Order. The pilgrimage will not be confined to a journey to Rome and attendance at the religious ceremonies there. The Franciscans have arranged that it shall include visits to Milan, Turin, Venice and several other Italian cities. While many Irish Catholics refrain from continental travel by reason of the fact that tours are conducted by people without religious principle, it is expected that the pilgrimage of last year will be rivalled in numbers by Catholics from the whole country, anxious to see the continent of Europe.

The Franciscans in Ireland are regarded as a national religious Order. From every town in Ireland the Franciscan Fathers will be accompanied next summer by pilgrims wishing to visit, not only Rome, but these other great ecclesiastical centers of the Continent.

Mass In Observance of Lithuanian Freedom.

Paris, April 5.—The eighth anniversary of the proclamation of Lithuanian national independence was celebrated here by a religious ceremony in the church of Saint Charles de Monceau, the parish church of the Lithuanian Legation.

The ceremony was held at the request of M. Petras Klimas, Minister Plenipotentiary of Lithuania, who invited Msgr. Chaptal, Bishop of the Foreign Colony of Paris, to celebrate the Mass. Many prominent members of the Diplomatic Corps and French officials were present.

Msgr. Beaupin, Secretary of the French Catholic Friendship Committee, delivered the sermon in which he declared that the Lithuanians of today wished to be what their ancestors had been; "A Catholic people, seeking in the strength and firmness of their faith and the strictness of their morals the means of holding an honorable place and noble role among other nations."

At the end of the Mass, Bishop Chaptal also spoke a few words in praise of the Lithuanian students in Paris, congratulating them on their industry, intelligence and splendid morality. He also expressed his appreciation for the contribution of the Lithuanian workmen who have come to France to work on the farms.

The religious ceremony was followed by a reception at the Legation at which many members of the clergy were among the honor guests.

Army of Interpreters For Chicago Congress

Chicago, April 12.—Pilgrims to the Twenty-Eighth International Eucharistic Congress here in June are to have the services of a corps of several hundred trained interpreters capable of handling virtually every language of the world. These men will receive special instruction for their task.

The Confraternity For The Propagation of the Faith For Home and Foreign Missions

We plan to keep our readers in touch with Foreign and Home Missions items of interest, and shall direct you to look for Mission news under the above heading.

Extraordinary Growth Of Church Extension Society in Few Years

Chicago, April 3. — Twenty-one years ago The Catholic Church Extension Society of the United States, the pioneer Society for fostering American interest in the development of the Home Missions, started its work with a dollar bill donated by a newsboy.

The Society's subsequent record as a collecting agency for the poor missions of the United States and its dependencies may be judged from the following figures:

1905	$ 1,934.00
1906	34,080.79
1907	41,338.93
1908	75,481.64
1909	121,809.16
1910	176,395.20
1911	307,967.15
1912	268,984.13
1913	282,879.87
1914	265,531.08
1915	335,899.58
1916	343,921.30
1917	384,316.97
1918	465,360.53
1919	530,701.62
1920	575,561.18
1921	480,537.75
1922	485,654.34
1923	721,422.01
1924	757,750.46
1925	878,084.00

In forty-eight states of the Union, churches and church buildings have been erected by Extension's aid. If all of these buildings could be placed side by side, allowing each a frontage of fifty feet, they would make a line nearly thirty miles long. If the Catholics in the areas served were placed shoulder to shoulder they would form a rank two hundred and fifty miles long, and an equivalent to a city with a population of three-quarters of a million. The success of The Catholic Church Extension Society, attributed to the generosity of the Catholic people of the United States, is one of the most striking romances of business and religion in the history of the country.

There is an interesting fact arising out of the Society's benefactions. The policy adopted by Extension is to aid in the erection of a building instead of undertaking the whole burden. This gives the local Catholics a feeling of independence and responsibility. Thus the gift evokes their own generosity. In the erection of the buildings to which Extension contributed the sum named above, the local Catholics contributed an even greater amount. In most cases the projects of building would not have been contemplated without the proffered help of Extension.

The need of these buildings is strikingly evidenced by the size of the congregations which they serve. The figures given by the local missionaries of the number of known Catholics in the area for which the church was required show that each church served an average of 300 persons at the time of its erection.

During the past twenty years the Extension Society has spent, for the training of poor young men for the missionary priesthood, nearly a half a million dollars. One hundred and eighty-seven such students are now being prepared for the missionary priesthood at an average of $300 per year. St. Benedict's College, Atchison, Kansas, houses sixty-six of these students, all of whom are destined to work in the missions of the West and the South. An interesting feature of the Student Department is that forty Spanish students are being educated by the Society in the Seminary of the Theatine Fathers on the Island of Majorca, off the coast of Spain, for the purpose of taking care of Mexican missions in the United States, after they are ordained.

School Superintendents In Session.

FR. BARBIAN ELECTED CHAIRMAN.

Washington.—The Rev. Joseph F. Barbian, of Milwaukee, was elected chairman of the Superintendents' Section of the Catholic Educational Association at its seventh semi-annual meeting which was held at Catholic University here. The Section corresponds to the Department of Superintendence of the National Education Association.

The Rev. John Wolfe, S.T.D., Ph.D. was elected secretary and the Rev. John Hagan, D.D., S.T.D., Ph.D., of Cleveland, editor.

Some 40 school superintendents attended the meeting representing virtually every section of the United States with its more than 9,000 Catholic elementary and high schools and academies and upward of 2,000,000 Catholic pupils. The program was so arranged that virtually every topic was of great interest to each section of the country. There were many spirited discussions and officials declared the meeting one of the most successful ever held.

Victory-Noll

The Following Letter Was Received by Our Catechist Richardson from a Grand Old Catholic Gentleman—85 Years of Age:

2212 State Street,
Nashville, Tenn.

My dear Catechist:

Permit me to address you by this title for I think it is one of the greatest titles that can be given to any person.

I was much pleased to get your letter two days ago and have prepared a bundle of papers to send to you at once. I have others that I shall send later. I thought it best to send these papers in different packages. I shall also try to do something in the way of sending money, clothes, etc. I am a poor beggar, but one ought at least overcome any difficulties of any kind for such a cause as yours.

I think I told you sometime ago that I am sending $30.00 every month to Father Bonet and the Theatine Fathers at Conejos, Colorado. This sum I collect in small amounts from my friends and acquaintances. If I had the means myself, I would rather give than ask for it. God knows our hearts and I suppose we ought not to consider how we stand in the opinion of others. Still I should like you to know my financial condition so you can judge why I don't do more myself for a cause so close to my heart.

I have a good home with my children and get some $20.00 a month—out of which I meet all my expenses except board and room. I think if I had more, I would certainly like to give a good portion of it to the good Master, but perhaps I should then be just as tight-fisted as most people who have lots of money. I feel I am as poor in prayers as in purse, but such as they are, I offer them for the blessed Catechists and their noble work. I always include them in my Morning Offering.

May you be made happy by the most fruitful results of your exalted labors and your motives in laboring for God and may He give you the strength to continue many years in the work so pleasing to Him.

Very sincerely,
GEORGE D. CLEMENTS.

Mission Convention To Be Held June 25

Cincinnati, O.—The fifth national convention of the Catholic Students' Mission Crusade will be held at the University of Dayton (Dayton, Ohio), June 25-28, it was announced by Rev. Frank A. Thill, National Secretary.

The dates have been chosen to permit the attendance of educators and students at the International Eucharistic Congress in Chicago and, also, at the Annual Meeting of the Catholic Educational Association in Louisville.

Mass at Mooseheart Orphanage Broadcast

Mooseheart, Ill., April 10.—Father John J. Laffey, Catholic Chaplain for the more than 400 Catholic children at the big orphanage and school of the Loyal Order of the Moose here, every Sunday broadcasts the Mass he says for his charges, together with a series of instructions following the Sacrifice. There have been most gratifying results.

Officials at Mooseheart installed Station WJJD about a year ago and decided to broadcast the religious services for the students. Accordingly, with the approval of Bishop Muldoon of Rockford, Father Laffey began his broadcasting. At first there was Low Mass only, but with the acquisition of a $15,000 organ, High Mass has been said occasionally. The instructions have comprised a course on the Sacrament and explanations of the Mass and the Gospels. A course in apologetics is to be given soon.

In the year the broadcasting has been going on, there has been no single criticism, and non-Catholics as well as Catholics as far away as the Dakotas, Nebraska and even Saskatchewan have sent appreciative letters. Many come from hospitals, where patients have been especially grateful, and several from the blind, who call the radio Mass their greatest consolation.

Catholic College Week To Be Held

Washington, April 9.—Catholic College Week will be observed throughout the United States from May 16 to 22 this year, if as announced by the N. C. W. C. Department of Education.

In observance of the occasion, all Catholic high schools, academies, colleges and universities will be called upon to assist as will the Catholic press. The Department of Education will itself prepare a special publication entitled "The Catholic College," which will be similar to "The Catholic High School," the publication circulated so successfully two years ago during the observance of Catholic High School Week.

School Superintendent's CORNER

THE MEETING OF THE CATHOLIC SUPERINTENDENTS.

The meeting of the Superintendents of Catholic Schools of the United States was held last week at the Catholic University of America in Washington. The Rector, Rt. Rev. Thomas J. Shahan, D. D., welcomed the delegates, who came from almost every State in the Union, even from far-off California.

The purpose of the meeting is to become acquainted in general with the needs of our schools throughout the land and to find means of overcoming their difficulties, so that they may realize the noble purpose for which they were founded, and obtain results commensurate with the sacrifices that they have cost.

In order to give an idea of the wide scope of the subjects discussed in these meetings, a few of the more important questions treated will be mentioned here. One of the first papers disclosed the inauguration in the immediate future of a scientific survey of the Archdiocese of Milwaukee in regard to the establishment of Diocesan High Schools. This survey, conducted by educational experts from the Catholic University and by a committee of the Archdiocese, will examine into the necessity of these High Schools, their number, and kind, their cost, and the means of defraying it, the curriculum, and the necessary staff.

The results of a survey conducted in this manner will be invaluable, not only to the Archdiocese of Milwaukee, but to all other Catholic school systems, who have the High School situation to face, and who will be happy to have at hand the best possible means of solving it that knowledge and experience can devise.

Another paper called attention to the large number of Catholic children who are not receiving their education in our schools, or under Catholic auspices. From the statistics gathered, it would appear that only fifty per cent of our children are in Catholic schools, or to put it otherwise, instead of the two million children that we are educating, we should be giving instruction to four million. If these figures are correct, they are of the utmost importance and show how much still remains to be done to fulfill that great slogan of every lover of the Church and of Catholic education: "Every Catholic Child in a Catholic School." There are many causes for this great deficit which are utterly beyond our control and which will be remedied in the future, but there are others, such as lack of vigilance over attendance, unreasonable retardations, neglect of the care of dull children, and want of health training, which deserve our most profound study and impose important obligations.

A knowledge of these facts may be disappointing, but need produce no discouragement. We had greater obstacles to overcome in the past, and knowing what we have to contend against, with the help of God we shall overcome our present difficulties.

Since every young priest may have to teach in a parochial school or take part in its management, one of the subjects taken up treated on what is being done in the seminaries, so that he may acquire sound principles on the theory and on the practice of the art of teaching. One seminary in the East, while not adding a distinct course of pedagogy to its curriculum, is so correlating its studies that it gives to its seminarians special instruction in child psychology, history of education, and practical teaching at least in catechetics. Another seminary in the West is arranging to give a special course in pedagogy. It is unnecessary to comment upon the importance of this movement and the value of it to our schools in the future.

Of course, the subject of the teaching of religion was given due attention. The reproach has been made in the past that much more study has often been given to the proper way of teaching the profane subjects than the sacred ones. There are many volumes on special methods for teaching Reading, Geography, History, Arithmetic, to the study of which our teachers have necessarily devoted much of their time, while the pedagogical literature on religious subjects has not kept pace.

It is encouraging to note that the teaching orders in increasing numbers are offering very special training to their subjects in the imparting of this most difficult and most important topic of our whole system, namely, religion.

New methods of presentation are being devised. Religion is being vitalized in the schools as never before. To the text are being added exercises at the blackboard, illustrations and moving pictures, selections from Catholic literature, stories from the lives of the saints, ideals, practices in the natural virtues, all developed in methodical order and in conformity with the best psychological and pedagogical principles so that the Catechism may not be a dead letter to the child, but may become a living force to form his character and make of him a worthy citizen of the world of Christ, the King.

Irish Playwright Scores in London

Dublin, April 3.—A favorable reception was given at the "Q" Theatre, London, last night to Mr. T. C. Murray's play, "Autumn Fire." There were calls for the author, but it was explained that Mr. Murray had not crossed from Ireland for the production.

Mr. Murray, who is a prominent Catholic, has met with many successes in Dublin, and his success in London was considered by prominent Irish critics as merely a matter of time.

Persecution of Church Unites Catholics

Mexico City, April 6.—"The persecution has done more than any mission for the good of religion in Mexico." This statement, appearing in a local paper, gives an adequate description of the manner in which Mexican Catholics have rallied to the Church since the Mexican Government instituted its campaign for the strict enforcement of articles of the Constitution hostile to the free exercise of religion.

Schools and churches have been closed, many priests and nuns have been expelled from the country, the number of clergy permitted in a given State has been regulated and even such minor details as the habits which priests may wear and the number of strokes for which church bells may ring have been the subject of state and municipal regulation. But Lent, which has been a season of real persecution as well as a season of penance for the people of Mexico, has found the churches more crowded than ever. The extraordinary attendance at all church functions has placed a tremendous burden on the pastors. Confessionals have been literally besieged, with the approach of the Easter season, and the number of priests left in the country is absolutely insufficient to hear confessions, distribute Holy Communion and attend to the religious needs of the people.

Considerable surprise was felt in Catholic circles when President Calles announced that all government departments would remain closed during Holy Week as in the past. In view of the religious situation it had been expected that this tradition would not be observed this year. The order cannot fairly be interpreted as a conciliatory one, however, even though it has received much favorable comment. The Easter recess is being used to campaign for elections and the members of the Chamber of Deputies have scattered all over the country to push their respective campaigns.

Recent Acts of Persecution.

Meanwhile, the persecution continues. The school conducted in this city by Senora Luz Ortiz de Sainz has been closed by agents of the Department of the Interior. This school was founded some time ago by a religious order of women and was devoted to training girls for domestic service. Upon learning of the fate met by Catholic schools elsewhere, the nuns decided to close the institution and disperse. But Senora Ortiz de Sainz heard of this decision and determined that the good done by the school should not be lost. Consequently she took over the property, engaged teachers, most of whom were young women of the best society who volunteered their services, and reopened the school under a new charter. Although the nuns previously in charge of the institution have returned to Spain and although there are now no religious connected with it in any way, the government agents refused to allow it to remain open, and the students are now deprived of the excellent training in domestic science which they were receiving.

In San Luis Potosi State, two men recently were taken from a ranch near Rioverde by order of the mayor and imprisoned for having joined a group of Catholics who were collecting signatures for a petition.

The meeting of the Grand Convention of the Masonic Lodges of the West Coast, held at Hermosillo and attended by delegates from Arizona, expressed approval of the policy of the Mexican Government.

100 Catholic Colleges to Close

More than one hundred Catholic colleges are expected to close here within a fortnight rather than accede to the Mexican government's order to exclude religious education. The report has caused great indignation among Catholics, and feeling is running high.

Meantime, the Most Rev. Archbishop Caruana, Apostolic Delegate to Mexico and the Antilles, has not been molested by the Government and continues about his duties, despite rumors that there would be difficulties about his presence. The Government announced upon his arrival that so long as he did not violate its religious decrees and those in the Constitution, he would not be molested.

COLLEGE TO HAVE $250,000 GYMNASIUM

Cincinnati, April 10.—Through the gift of $200,000 to the St. Xavier College Foundation by Walter S. Schmidt of Cincinnati, an alumnus, the college expects to break ground soon for a new $250,000 gymnasium.

The new gym will be 220 by 250 feet and will be in the Tudor Gothic style. There will be 5,000 permanent seats and 5,000 movable ones, and 2,500 additional capacity will be possible by using the gym floor. Thus the building will be suitable for convocations, conventions, etc. A swimming pool, an infirmary and a stage also will be housed in the structure, and there will be facilities for boxing, wrestling, handball, fencing and gymnastics, besides dressing and locker rooms.

Bishop Sings Requiem For Mt. Carmel Pastor

St. Louis, April 6.—Funeral services with Mass of Requiem were held at the Church of the Sacred Heart, Mount Carmel, Ill., this morning, for the Rev. E. M. Chuse, the former pastor, the Rt. Rev. Henry Althoff, Bishop of Belleville, officiating. About fifty priests of the Belleville diocese attended. The funeral sermon was by the Rev. Joseph Taggart, of Murphysboro, Ill., a life-long friend of Father Chuse. The interment was at Mount Carmel.

RUB-NO-MORE

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LIABILITY WINDSTORM COLLISION

Children's School and Playground

During the sad days of Holy Week, especially on Good Friday, we thought much about the sufferings and death of our Divine Savior. We know that man sinned, and by sin, death came into the world. Because sin is such a serious offense against God, man could not atone to God for the insult which sin offered Him. If God had left man to himself, man would be lost. But God loved us and He gave us a Redeemer, Who would atone for our sins. All these things we thought of on Good Friday as we remembered the three hours' agony. We should think, often, that our Savior died that we might gain Heaven. When He died on the cross, He won forgiveness for the sins of all men, even those sins that may be committed in the years to come.

All the sufferings of our Savior would not bring about our salvation unless our souls receive His grace. All the electricity would not light our room unless we have the house properly wired and connected. So it is with the graces of our Savior. He offered atonement for our sins. He won forgiveness for all sins, but our souls must receive His grace in order to have these sins forgiven.

Now what arrangement did our Savior make, that we might be freed from sin? He founded His Church, by appointing the Apostles, with St. Peter, as their head, to go forth and preach. He gave into the keeping of this Church the Seven Sacraments. These have often been called the Seven channels of God's grace. It was through the Sacraments that our Savior intended that His graces should come to us.

What is a Sacrament? A Sacrament is an outward sign of an inward grace instituted by Christ. We know what an outward sign is. It is something that we can see or hear or touch. Our Lord uses this outward sign in order that we may be better able to know when we receive the Sacraments.

The inward grace which the Sacrament gives is the help of God. We need God's help in order to do good and to avoid evil. Our Savior said: "Without Me you can do nothing."

Only God can give to some outward sign, such as pouring of water in Baptism, the power to bestow His grace. Our Savior left us seven Sacraments. The number has remained the same because Christ wished it so.

What is a Sacrament?
Who instituted the Sacraments?
How many Sacraments are there?

CALENDAR FOR THIS WEEK.

18. St. Apollonius.
19. St. Elphege.
20. St. Marcellin.
21. St. Anselm.
22. Patronage of St. Joseph.
23. St. George.
24. St. Fidelis O. M. Cap.

PRAYER BEFORE BENEDICTION.

O most loving Jesus, Who art about to give Thy Benediction to me, and to all who art here assembled, I humbly beg Thee, that it may impart to each and all of us the special grace we need. Let Thy blessing go forth far and wide. Let it be felt by the souls of the afflicted who cannot come hither to receive it at Thy feet. Let the weak and tempted feel its power wherever they may be. Let poor sinners feel its influence arousing them to come to Thee. Let it cross the seas and animate and comfort the missionary far away toiling for the love of souls so dear to Thy Most Sacred Heart. O, Sweet Jesus, I humbly beg Thy blessing for me and for all that are dear to me and may it effect that secret purpose for which, O Lord, Thou dost lovingly impart it. Amen.

"Man's a funny proposition!"
"What now?"
"When he reads a medical book he fancies he has every disease described; but let him read the work of a moralist and all the faults pointed out he sees not in himself, but in his neighbor."

COMMUNION PRAYER.

O crimson drops of Blood
Shed for me!
O holy spotless Host
Of purity!
Come now into this humble earthly cot
Prepared for Thee!

Make white as snow my soul,
Spotless Bread!
O healing balm of sickly souls—
Blood, precious, shed!
Come now, my Saviour; lift my soul,
my Life,
Out from the Dead!

WHY CATHOLIC CHURCH SHOULD MINISTER TO THE FARMER.

(Continued from Page Three)

ulation the country is prolific and the city naturally tends to sterility. With the passage of time, institutions based upon a city population will be found to languish and institutions which are based upon the rural population will flourish as the bay tree beside the running water."

The only element of city population that is as prolific as the farm group is the first generation born of foreign-born parents. In the past the cities have grown from this source as well as from migration from the farms. But large accession from that source is now at an end with the more recent immigration laws. In the future the farms of the United States will be increasingly important as the source of population and the Catholic Church must bring its ministration to the farmer if it is to influence city life largely in the future.

Population floods from the country to the city. Just as the city protects the source of its water supply to keep it wholesome and abundant, city Catholic parishes have a selfish as well as a religious interest in maintaining strong rural parishes where a well instructed and abundant Catholic population may flow each generation. The decline of the country parish will mark the decline of the Church in America.

DEO GRATIAS

In the shadow of the Cross I plead,
Listen, Gentle Savior to my need
Heed me, Oh do heed me,
And guide my feet aright
Spurn not my prayer to Thee
But prove to me Your might.
And as the evenings shadows fall
Bend Thine ear to my call,
Calling to You in fervent prayer,
As in sorrow on my knees I fall,
Commiting all to Your Divine care.
Thro' life's passing trials by my Creed
With Thy deepest Love and Grace,
My soul's great anguish feed, Amen.

L.M.

Conflict Between the Forces of Christianity and Paganism

(Continued from Page Three)

should make Burrhus and Seneca tremble before him, their master and emperor, rather than he should fear them. Nero easily listened to these counsels and began to treat his old friends with contempt and prided himself in acting against their advice. He boasted of Caligula being his model, and when Agrippina and Seneca finally broke, all hope for Nero vanished. Seneca tried to drive her from the court and she encouraged every vice of Nero.

When Nero determined to marry Acte, a freed woman, Agrippina revolted and was dismissed from the palace and shortly after her friend, Pallas, was removed from the treasury. Then she declared she was going to make Brittanicus, the son of Claudius, and the real heir to the throne, emperor. Nero promptly had the boy poisoned, bribing to silence all who knew of the child's death.

The depths of Nero's depravity was now beyond limit. Disguised as a slave he went into the streets, where he robbed, assaulted and committed every imaginable crime with his companions. He had frequently to nurse a broken head or beaten face. On one occasion he assaulted the wife of a senator, Julius Montanus, and as a result could not appear for several days. The outraged senator, when he learned who his victim was, at once apologized. Nero, however, ordered him to commit suicide. In the fourth year of Nero, Popania Graecina, the wife of Aulus Platus, the conqueror of Britain, was accused of following a strange superstition, a capital offense, though seldom enforced. According to the custom, her husband was to be her judge, and she was declared innocent. Tacitus says "For forty years she practiced solemn and mournful rites, and had worn a solemn countenance, refused to take part in sacrifices and celebrations, or offer honor to the imperial shrine." For a long time it was supposed that she was a Christian, but it was only through the work of De Rossi that it has been proven.

Nero the Matricide.

Nero rupudiated Octavia to marry an adventuress Poppaea, who finally induced him to put Agrippina to death in 59 A. D. Poison failed several times, and finally a boat with a removable bottom was used. The scheme failed for Agrippina could swim and a slave who called out that she was the empress, hoping thus to be saved, received the blow intended for Agrippina. She was then put to the sword. Everyone flattered Nero, and no one dared to tell him the truth, until finally he believed that he could do no wrong and thus went to every imaginable extreme.

The example of Nero led to many other disorders. He was followed by the wealthy young men of Rome. Prescription, confiscation and suicide became matters of every day occurrence, in order to supply Nero's treasury. Seneca under the plea of wishing an ascetic life, lived for years on bread and water with an occasional bit of fruit. His real reason was fear of poison.

The Great Fire.

About this time Poppaea gave birth to a daughter and Nero and his whole court repaired to the palace where she was staying to celebrate. During his absence the city was almost ruined. On July 10, 64, fire broke out. The wind was strong, one of those hot, steady winds, which are the most dangerous. In a short time the Circus Maximus near where the fire started was in flames. For six days the fire raged, and the terrified and homeless people crowded to the Campius Martius, or upon the thoroughfares, where Nero, who had returned to the city, provided them with food.

Provisions were brought from the neighboring cities and given away for almost nothing, but these humane measures did not appease their wrath. They were without shelter or homes and reduced to the condition of beggars. In spite of his many crimes Nero had never aroused the public indignation. The people had pardoned his evil deeds because of his generosity and extravagance.

The persons on whom his hatred had fallen were the princes, empresses, nobles and slaves, but the common people had never felt his vengeance. The burning of Rome exasperated the dangerous lower elements of the city. They firmly believed no such conflagration was a mere chance. Someone was responsible. They gathered in the temporary shelters upon the Campius Martius, and while not openly accusing him, there was dangerous whispering coupling his name with the calamity.

Conversion Story--A Bypath Into the Great Roadway

(Continued from Page Three)

move into a complete and assured state of assent. The Sacraments might give one that. But—in order to receive the Sacraments one must profess it!

IV. (An unworthy deterrent). The vulgarity and apparent unspirituality of many Roman Catholic priests one meets, and the extreme business-like type. (To this oppose the stoggy, self-satisfied, un-Catholic Episcopal clergymen, and contrast again with that type the many exquisite examples of sanctity and humility in the Catholic Church).

V. A good deal of education, both in Catholicity and in social justice and democracy, is going on in the Anglican communion, and one may hope for a little share of usefulness in it. In the vast Roman body, even if one's activities in behalf of these latter were not "silenced" (as I am encouraged by all my Protestant friends to believe they would be), one would expect to have no influence. (Note, three weeks later: I am already beginning to cease to feel this. Of course, it has nothing whatever to do with the truth). (Another note, still later, June 13, 1921, some months after I had been received: Nobody above me has shown the slightest disposition to "silence" me or to interfere with my secular activities).

(To be continued in Issue of May 2nd)

DIVORCE AND THE BIBLE

(Continued from Page Three)

pect to find our Divine Lord speaking clearly to His disciples and instructing them accurately in the new law concerning the sacredness of the marriage bond. What are His words? "Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband and be married to another, she committeth adultery." (Mark x., 11-12). We see there is no exception. To say that St. Mark in so grave and practical a matter omitted the exception, trusting that his Gentile readers would be able to supply it from the Hebrew Gospel of St. Matthew, is an assertion unworthy of serious consideration.

The testimony, therefore, of St. Luke, the double testimony of St. Mark and the double testimony of St. Paul, lead us to believe that adultery affords no ground for the dissolution of the marriage tie. If the Gospel of St. Matthew had not been written, never would a doubt have been entertained on this point. Readers of the New Testament would have said that the word of the Lord was clear and that His law in relation to the dissolution of the perfect marriage bond admitted of no exception.

Coming then to St. Matthew, we expect to find him in perfect accord with the other sacred writers. We can admit of no disagreement unless it is clearly proved. If his language is capable of an interpretation that will make it harmonize with the language of the other inspired writers, we are bound to give it that interpretation. In a word, unless our adversaries can prove from the texts in St. Matthew's gospel that an exception is made for adultery, when there is question of dissolving the marriage tie, no such exception can be admitted.

The first passage on the question found in St. Matthew's gospel occurs in the Sermon on the Mount. "But I say to you that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery; and he that shall marry her that is put away, committeth adultery." (Matt. v., 32). We are well aware of the existence of seven different interpretations of this text, each one of which is an attempt to reconcile it with the texts of St. Luke, St. Mark and St. Paul. Without expressly refuting any of these interpretations, we select the one which seems to us the traditional interpretation of the Catholic Church, and the one against which we believe no valid objection has ever yet been urged.

It must be remarked that in the text just quoted our Divine Lord says nothing about a man who puts away his wife and marries another. In the gospel of St. Mark, as well as in that of St. Luke, where no exception is made for adultery, there is question of the man who "puts away his wife and marries another." "Whoever shall put away his wife and marry another," says St. Mark. "Everyone that putteth away his wife and marrieth another," says St. Luke. It is not the mere "putting away" that these two evangelists are writing about, but "putting away" that is combined with the taking of "another wife." Hence their language is absolute, and they admit no exception. Now in the passage from St. Matthew, though there is question of a man putting away his wife, there is nothing said about his marrying again. Consequently "the putting away" that is there spoken of does not necessarily mean "a putting away" that is combined with the dissolution of the marriage tie. We see how the other two evangelists distinguished between "the putting away" of one's wife and "the taking of another." The presumption is that in the mind of St. Matthew the same distinction existed, and consequently, as he says nothing about the "taking another wife," he was not speaking of "a putting away" that gave permission for a second marriage. Therefore he was not speaking of the dissolution of the marriage tie.

It is useless to object that "the Jews knew nothing about a limited divorce," and that for them the phrase "putting away" meant a dissolution of the marriage bond. This assertion has never yet been proved. It seems, even on the face of things, absurd to say that a Jew never "put away" his wife excepting in circumstances where he considered himself free to contract a second marriage. Moreover, Christ was not laying down His law for the Jews or shaping it according to their understanding of things. By the phrase "I say to you" He showed He was enacting a law of the New Kingdom, in which, as Protestants themselves must admit, there is a world of difference between "putting away" a man's wife and obtaining the privilege of marrying again. Furthermore, the words added by our Lord: "He that shall marry her that is put away committeth adultery" showed that the "putting away" of which he spoke left the marriage bond unbroken. This last clause of the verse is absolute, and neither logic, grammar nor good morals demand any exception to be supplied from the previous part of the sentence. If an exception were supplied it would be in favor of a woman put away for adultery, and would confer on her a privilege denied to women put away for lesser offences. In this interpretation the law of Christ would be far laxer than the law of Moses, for in the Mosaic law the punishment of an adulteress was death.

We may now pass to the second passage in St. Matthew on which Protestants base their claim for absolute divorce in the case of adultery. "And I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and he that shall marry her that is put away committeth adultery." (Matt xix., 9).

From this text our opponents argue: "Whoever puts away his wife, except for adultery, and marries another, is guilty of adultery: therefore whoever puts away his wife for adultery and marries another is not guilty of adultery." This conclusion does not follow. It is not warranted either by logic or by the grammatical construction of the first proposition. If such reasoning were admissible, the following would also have to be allowed: Whoever separates from his wife, except for a just cause, and calumniates her, is guilty of uncharity therefore, whoever separates from his wife for a just cause, and calumniates her is not guilty of uncharity." In this argument the first proposition is true, the second is absolutely false. And still it is an argument exactly parallel to that of our opponents. A man may separate from his wife for a just cause, but for no cause whatever may he calumniate her. In like manner a man may put away his wife on account of adultery, but for no cause whatever can he marry another. The sophism in our adversaries' argument arises from the fact that the subject of the sentence in St. Matthew is bimembral, and the conditional or parenthetical clause being thrown in between the two members, a doubt about the member to which the clause belongs, is created. When we come across sentences of this character we must have recourse to the context or to the subject matter or to some other source to find out how the sentence is to be constructed as well as to discover what conclusions can be derived from it. Let us take for example the following sentence, another exact parallel to the sentence quoted from St. Matthew. "Whoever mortally wounds another, excepting in self-defence, and robs him of his money, is guilty of injustice." We already know that in defending ourselves against an unjust attack, we have no right to rob a man of his money. Hence we conclude that in the preceding sentence the parenthetical clause "excepting in self-defence" goes with the first member of the subject of the sentence and not with the second. In like manner, we already know from St. Mark, St. Luke and St. Paul that a man cannot marry while the first wife he took to himself is still living. Hence we conclude that in the sentence from St. Matthew the parenthetical clause: "excepting for adultery," goes, not with the second member of the subject of the sentence, but with the first. Accordingly the statement of the evangelist is resolved into these three propositions: (1) A man cannot put away his wife, excepting for adultery; (2) In no case can he take another wife; (3). whoever marries the woman that has been put away is guilty of adultery.

It is useless to object that sentences such as these are rare, obscure, elliptical, etc. The question is: Has St. Matthew, in reporting our Lord's words, used a sentence of this kind? We claim that He has. Obscure, elliptical sentences are no rare things in the writings of the New Testament. Nor will it avail to argue that our Divine Lord would not have spoken in so obscure a manner. We do not know that St. Matthew has told us precisely how our Lord did speak. We only know that the evangelist put no false meaning on the law that was then enunciated. It may be, too that our blessed Lord spoke in such a manner that the full import of His words was not understood at the time. Indeed, writing of this very occasion St. Mark tells us that when the disciples were come to the house they asked the Divine Master about this same question of divorce. Their doubts were soon dispelled. He said to them: "Whosoever shall put away his wife and marry another commit teth adultery against her." (Mark x., 11). The disciples were amazed at the rigor of the law. They had the same difficulty that our Protestant friends of today have, and they said to Him: "If the case of a man with his wife be so, it is not expedient to marry." Our Divine Lord did not answer the difficulty. He admitted its force and merely replied by saying that celibacy was a gift of God. "All men take not this word, but they to whom it is given." (Matt. xix., 11).

To sum up then our explanation of the two texts from St. Matthew. In the fifth chapter, thirty-second verse, not a single word was said about remarriage, except in the second part of the sentence where it is forbidden. In the other text, where the subject of the sentence is bimembral, the parenthetical clause containing the exception for adultery affects only the first member of the subject of the sentence. Therefore the only permission granted is to put away one's wife forever and unconditionally in the case of adultery. There is no permission granted to marry again. Hence we conclude that St. Matthew, as was to be expected, is in full accord with the other sacred writers, and that in no case does the law of Christ allow man and wife to sever the perfect bond that binds them.

There remains one more point to be proved. Though neither the State nor the married couple has the power to dissolve the complete bond of a Christian marriage, may not this power be lodged in the Church? The answer to this point is simple. The Church has always been jealous of her privileges, and never has she considered herself as holding the privilege of annulling such a marriage. She has received, no doubt, the power to loose and to bind. But she has always considered the perfect bond of Christian matrimony to be outside the sphere of her amplest powers. In such alliances of her children she has always seen an image of the indissoluble alliance that took place when the "Word was made flesh," and the two natures, the human and the divine, became forever united. She sees, moreover, in the bond of a completed Christian marriage a type not only of the union that now exists between Christ and His Church, but also of the union that shall be when defections from His love shall cease, and "the New Jerusalem shall come down out of heaven from God, prepared as a bride adorned for her bridegroom."

WHAT IS THE MEANING OF THIS SERVICE? (Exodus 12-26).

(Continued from Page Three)

The old priest and the Inquirer had a hearty laugh. Then, more seriously, Father Didacus went on: "But really, the covering of the head as a ceremonial act is hardly less important than the uncovering of it as a mark of respect in social life. Men lift their hats to their lady friends, and take them off in houses and churches, where the ladies (in churches at least) always wear theirs. The biretta is just a utility hat, but the miter, which the Bishop wears, is indeed a mark of authority, like a crown."

"The Pope does wear a crown, does he not?" asked the Inquirer.

"Three of them," said the old Priest, with a twinkle in his eye. "It's called the Tiara, and worn only on the greatest occasions. And, by the way, it has NO INSCRIPTION on it, nothing of any sort, so forget the silly stories you have heard about '666' and the 'Name and Number of the Beast.' They are purely malicious fabrications, and I fancy that if the Pope ever really should wish to have any inscription on his crown it would be 'My Kingdom is not of this world.'"

LITTLE GLEANINGS FROM HERE AND THERE

(Continued from Page Three)

of the Church of England, urged the repeal of these obsolete laws. He urged that they were no longer in force and should be repealed.

* * *

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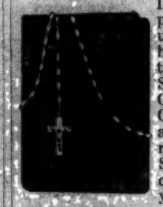

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